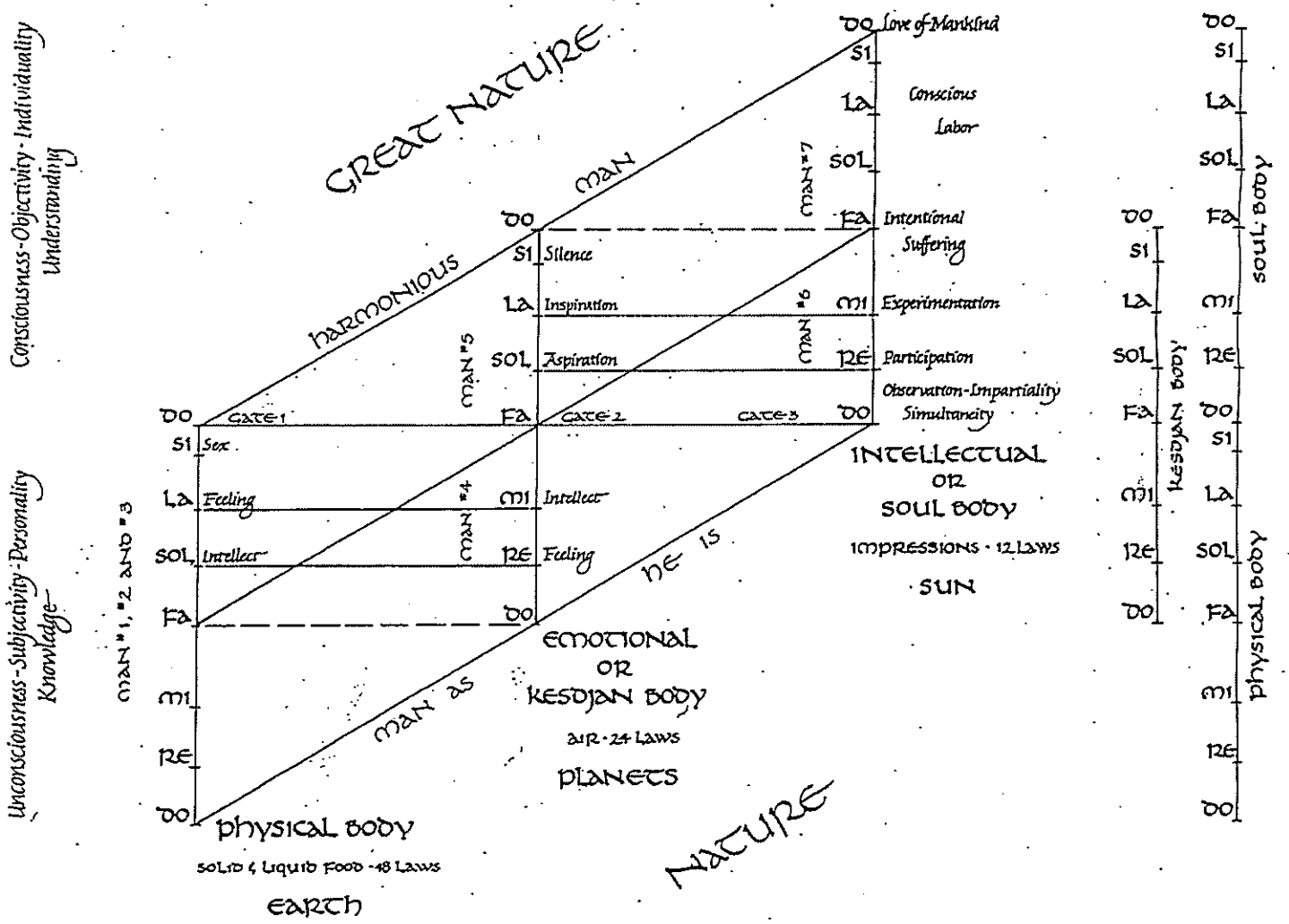
Consciousness · Objectivity · Individuality
Understanding
Unconsciousness · Subjectivity · Personality
Knowledge
GREAT NATURE
MAN
HARMONIOUS
MAN #1, #2 AND #3
MAN #4
MAN #5
MAN #6
MAN #7
DO Love of Mankind
SI Conscious
LA Labor
SOL
FA Intentional
Suffering
DO SI Silence
LA Inspiration
SOL Aspiration
M1 Experimentation
RE Participation
Observation-Impartiality
Simultaneity
DO GATE 1 FA GATE 2 GATE 3 DO
SI Sex
LA Feeling
SOL Intellect
FA
M1
RE
DO
Intellect
Feeling
DO
INTELLECTUAL
OR
SOUL BODY
IMPRESSIONS · 12 LAWS
SUN
EMOTIONAL
OR
KESDJAN BODY
AIR · 24 LAWS
PLANETS
physical BODY
SOLID & LIQUID FOOD · 48 LAWS
EARTH
MAN AS
NE IS
NATURE
DO SI LA SOL FA M1 RE DO
KESDJAN BODY
DO SI LA SOL FA M1 RE DO
SOUL BODY
DO SI LA SOL FA M1 RE DO
PHYSICAL BODY

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M328 - Three Body Diagram

(This excerpt is very complete but difficult to follow because Mr. Nyland is referring to a diagram on a blackboard.)

Now comes a very interesting diagram which is the representation of three bodies. Sometimes it is a representation of a food scale with three forms of food. But we will not talk about that. It is more interesting to try to discover how the bodies are related to each other and in what way one octave, one possibility of bodies, effects another and the growth of another one. This represents physical body, emotional body and intellectual body. This particular line is the line which divides consciousness from unconsciousness. It is a very important separation. It means that any point on this line belongs to this and it belongs to this, to both. That is, anything on this line can turn one direction down and in the direction up.

Physical body starts at Do. It is developed, as you have seen in the other diagram, according to Do Re Mi and reaches the point Fa which I have called the bridge. We say that at Fa, something is necessary to help it to overcome this particular note. Let me say, first, something about an octave. This is the Law of Heptaparaparshinokh and also Triamonia before it was made dependent on any other outside octaves for further development. What took place at that time, was a shift of this Sol half a note over this way, and this also half a note and this half a note so that the result became one and a half notes here and half a note here. I do not want to go in detail why that was done. You can read about it in Purgatory. But it meant that there was an added difficulty in overbridging with the initial energy coming from there, overbridging this and actually getting to Sol. And also a difficulty because of the tension that is increased here. This extending it; this compressing it. The tension here and the tension that is here requires these two particular shocks. One is a shock from the outside. This is the shock that has to do with an inside formation, in order to come to the completion of an octave in Si-Do.

Now, the entrance of what is called the air octave, I say it enters at Fa. If you do not do that, you get into a lot of trouble. In some of the diagrams, it is indicated as if it goes to Mi. But Mi does not make then, with its own Fa here on this line, the equivalent or to be at the same level as Si-Do in the development here. And, in

reality, one can consider this entrance of air at the moment when Mi and Fa touch each other. Therefore, I use this point, and the development from here would be Sol, La and Si-Do also at this point is closely related to Do. It is not Do, but it is the possibility of its reaching Do as soon as there is enough energy available either for the completion of this or with energy that can be supplied from the right side, from here on. The air octave starts also at its own Do and runs (- - -) Do Re Mi up to its Fa and stops. The intellectual body strikes Do. That is all man is: this triad. Now man actually could become potentially this. (Elliot, you will be interested that again, in order to make this point to this point, one has to fold it over and again fold it the other way. This is the double take, as it were. The minus times minus which then becomes plus. If you start to think about it, you will understand why it is necessary to negate again the negation. But I don't want to discuss that now.)

In any event, you can see that if this is man actually, this is his potentiality. That is, if this can exist and, at the same time, this exists still in a certain form, the totality of man becomes this. And these are his three bodies. Now, look at it from another standpoint. This is taking man, as it were, apart. In reality, man should be like this. Here is man as he is. This continuation on the same scale, in the same direction, would be Intellectual body. This is physical and the connection between the two is air, Emotional body. This is really the condition of man. I take it apart in order to show how it is related with each other.

Now, I have mentioned a few times, that the question of work has to do with striking this Do and making the impressions which are received here in an intellectual way, that is, first as an intellectual impression, to be made conscious. As a result of this, three different things take place, at this point and at this point and at this point. What takes place here is that an impression which has been made conscious has its possible development of its own Do Re Mi and will stop at its Fa. It will have the possibility of, along this line of consciousness, to flow over here, help the emotional body which only exists as far as Do Re Mi overbridge its own Fa into its Sol La Si.

The third effect of this impression being made conscious, can effect Si-Do of the physical octave. It simply means that the amount of energy that is supplied to this octave of the physical body, takes place in Si-Do, and has as a result a

lessening of the tightness between the two. Or, to say it in other words, it produces at this point, more freedom for this physical body from its bondage, as represented by the physical body. And, in that way, it could mean the preparation for its own death, because from Do to Do is the life span of the physical body. When it dies, Do here is reached. And the preparation for its own death means the loosening up of this bondage and the acquisition of more freedom. In that way, freedom means freedom from that what is now physical and also what is emotional, because the connecting line exists between the Re of the emotional body and Sol of the physical body, Mi of the emotional body and La of the physical. These run parallel, and, in the development of a man, these are almost identical, I mean by that, that my emotional body, whatever exists of it in me, is so completely linked up with the physical expression, that I hardly can distinguish any emotion from the effect on my physical body as expression. That is indicated in this diagram. You also see that intellectually there is no such connection between this and the physical body than only through this line. And that line, in itself, does not exist unless these impressions have been made conscious. So, there we are. The possibility of the development of man is now Do Re Mi of Intellectual body. By means of crossing the Fa bridge, Sol La Si helps Si-Do but not reaching Do of the emotional body, and the loosening of the Si-Do arrangement of the physical body.

Now the question: How does one actually allow this kind of process, of a free flowing form of energy, to go from right to left or left to right? In the first place, when it is struck, this development represents in Work, Observation, Participation and Experimentation. Those are the three steps involved in work. Observation itself, that is, striking the note Do and making impressions conscious, simply means that when I am Awake and I receive an impression intellectually, and also regarding the rest of my body, because this can govern the rest of my body, whenever impressions I receive either emotionally or physically by the fact of being aware, that is, by the fact of observing, by the fact of corresponding to the requirements of observation, which means again, the three fold requirement of seeing, of impartiality and simultaneity; when those requirements are fulfilled, I observe. That means then an impression is received here has become conscious for me when I am in that state and receive impressions and the amount of energy that then is received by such impressions, does not go to my (un?)-consciousness as I know it, or to my feeling as I know it but it moves freely along this line, and,

somewhere in Si-Do is my subconscious. It belongs there because it is the possibility of the development of physical body into its own freedom. So, in the first place, the energy will flow over in that direction. But since this is now a road which is being made and is available for transportation of energy along this road as long as they are in contact with the conscious area, the possibility exists further that any kind of energy that is available there, need not flow back and forth in its own, but has a chance to go this way or this way.

This brings up the question of emotions. If I suppress negative emotions and I do not observe myself, they are here and stay here and create for me a certain form of pressure which will represent ultimately a certain psychological sickness. I will try not to express them and the energy has to go somewhere and it has no place to go. And, as a result of that, it will create that kind of a condition which is absurd for me because it is not a logical way of expressing it in the form of physical behavior. Any kind of emotion that I have here now has to go into this area if I am not conscious. If, on the other hand, I am conscious, there is a free flow of this in any one direction towards the potentiality which now exists and could then relieve the situation of my physical body and this part of my emotional body.

There is another way. By means of work, that is, making impressions conscious, certain effects are noticed on the physical body and in my emotions. In the first place, it gives a certain freedom of linkage between these, this here and this, simply because this relationship is now loosening up. And there is the possibility of much freer movement of the individual impressions as received here and here. Therefore, they need not necessarily stay within this, but they can flow in a different direction and relieve this situation of tenseness. I mean by that, that if I try by waking up, try to see how I have certain emotions which do not necessarily have to be expressed in the form of physical behavior, but can travel in that direction, this then, is able to stay as it is, independent of this. If I now observe myself and I will accept the condition in which this is, then the expression of an emotion, negative or positive, need not express itself here since this now receives energy from this point. When this is busy, by, let's say, being observed from here and this is a relationship which is established, the amount of energy of the emotions cannot find proper room in here and has to go in that direction. This is a result of work. This is the separation of centers.

The second result is not only the loosening up of Si-Do but also the possibility of development in the physical scale itself on account of that being made in a different kind of condition of more freedom; digesting the (doos) that is given at Do or in this form of air in two different ways. The solid food, liquid and so forth, which I take in by means of my mouth, are developing according to the scale we have seen a little while ago, through the stomach and so forth and whatever goes into emotional and intellectual center and sex, now is developing on or along that, but with more efficiency, so that the amount of food that is taken in here and here and here is digested better. And the result is that there is more sex energy on account of impressions being made conscious. In the second place, the effect on this emotional body is that air is digested in a different way. And I mentioned some time ago that; out of air certain rarified gases can now be taken in by the body which otherwise simply are exhaled. The result of all of this as work on oneself and only the simple fact of observing with these three requirements, simply means that there is now sex energy available here which we did not have before. And, instead of this causing exactly the same trouble as excess emotion, this, in itself, can flow in this direction. And extra intellectual, any extra emotional development in man can flow over in that way. Up that even if I feel or happen to be more active mentally, I am not clogged up. There is a possibility of escape.

And it is this flow of sex energy in particular which will create these possibilities for me, by means of that what I have now. And the development of the second part of my emotional body and the first part of intellectual body is a great deal dependent on the right use of sex energy which is then in the form of creation instead of procreation or making a new generation, you might say, out of the physical body only. It is a very important point because how can I use extra energy that I find myself with; that I know I have, that I know I will get because of work and I do not know what to do with it. And the only solution is again work because it can only start flowing if one is awake. And therefore, if I now am awake for a little while and produce more sex energy or more emotional energy or I become a little bit more unstable, as it were, if I do not work I will cause a lot of physical difficulties in this physical body and in that part of my emotional body that exists. But, if I work, there is a free flow of that kind of energy for the use of something that does not exist at the present time. So, that what is potential and that what is

actual, the purpose is the development of this. That is, the Sol La Si of the emotional body now goes parallel with the development in Intellectual Body of Do Re Mi. Observation is divided into these three different parts. Participation represents Re. Experimentation represents Mi, is comparable to Sol and La of the emotional body.

Now, what does it mean? I observe. I make impressions conscious. I am now, at that moment, conscious. With the result that takes place in here and the possible development of whatever energy there is now acquired, now wishing for its own development of Do Re Mi which is inherent in striking the note Do and having enough energy there to run up this particular scale. It has to be put into use.

Participation means that the state of observation is in such a way that I now wish, instead of keeping on being observant, as it were, being withdrawn from the world as I know it, that is, my world here, I now go back to the world, performing with this observation and awareness having the upper hand. That is, I return, as it were, to this state by means of my observing, I remain observant, but, I partake in the activities of my physical body and my emotional body, as far as they exist. And, at the same time, develop my emotional body up to Sol. Participation means observation continued, returning to manifestation.

Experimentation means participation and observing continues in forms of behavior which are experimental to me. It requires a higher degree of emotion. That is, I really have to wish for it. I have to self develop this and my wish for development now becomes apparent in my wish to experiment with the fact of being observant and conscious and participating, into different forms of physical behavior which I am not familiar with. They are within my framework but they are not familiar because they are non-habitual. It is a very important step because only when I reach this Mi, is there any possibility of further development across this Fa, into the Sol La Si of intellectual body.

At the same time, it is very necessary to introduce the Sol La Si of this in connection with the effecting the Si-Do of my emotions. Emotional body, regarding this and this, is still mortal because this will die after some time. This will die also after some time because it is not complete in itself. This has the

possibility of continuation because it is free at this point. This is necessary to die but this can continue. And this is immortal regarding this. You see, it is like reaching a new state in which this has fulfilled its own function. This now has taken over the function since this Do represents the lower octave and has struck this new Do for further development. That is why it is important to see that these two are linked up, and that the statement, for instance, that is being made: This is immortal for man when he reaches solar system. At the same time, I have to look at man as a possible completion of his three bodies before he can become a real man. Therefore, I draw these lines. They represent the possibility of uniting Do Fa and Si-Do. It requires this further development.

Let's say two more things about that. This represents Man Number One, Two and Three. It depends entirely on how he is constituted, what his type is physically, emotionally or intellectually in accordance with these three possible definitions. This represents Man Number Four. This represents Man Number Five. This represents Man Number Six. This represents Man Number Seven. The difficulties here are that, regarding this, I am not permanent. This I can lose because it is subject, Do Re Mi, to fall back to its own Do. When I am above Fa, I will not be falling back here any more because Fa will prevent me. And therefore, this Man Number Five is permanent as far as his emotional life is concerned. Man Number Six is impermanent regarding his intellectual possibilities. He has the ideas but he is not sure that they will always be there and that he will not have any questioning that might (- - -) him to the original Do. Only when he reaches Fa of his own scale intellectually, and Sol La Si of its development. will Man Number Seven be permanent. And we talked about that before, that Man Number Seven can be on Earth also reached because only by means of this, that the three can unite into one. When these are united, this unit has become a different kind of being. And it is then in relation to whatever other possibilities there are for further development, that it has reached a scale of planetary level and then what is called our solar system level.

And, regarding that, our solar system level, then in relation to the further possible development higher along the scale according to hydrogen 24. We are now, let's say at 48. This would be 24. This would be 12. The next one would be 6. At three, he has a different function entirely; that is, helping the universe to

maintain itself and to be, as it were, servant to God in a permanent place, not subject anymore to death. The same way as God, as long as the universe exists, God exists. And the assumption is that the universe will always exist.

Now, the difficult point is Fa of the intellectual scale. You see, the function of this Fa is two fold as far as we know it. It is the possibility of Sol La Si, the development of Man Number Seven. It is the possibility of loosening up Si-Do of the emotional body. For that reason, the shock as applied here, has to be emotional in quality because it has to fulfill that function in order to loosen this from this. I do not want to talk now about the relationships between this Do and this Do because this is actually the process as it takes place. One, three, two. Then, the next one would be like this. But that is neither here nor there. We are at Fa at the present time. Also, the outside shock that has to be created is dependent on the inner condition of Si-Do. Si-Do, wishing to be free, creates at this point, the possibility of outside conditions which will effect this Fa in the form of intentional suffering and voluntary labor. That is, conscious labor is Sol. Voluntary suffering, intentional, let's call it, is La. That will enable this man to reach Si-Do and then, because of his configuration along this line and this line and this line, will produce in him at this point, the necessity of an inner desire to become (either) one with the rest of the universe or with the rest of that out of which he has been born. So this becomes, of course, an important point of actually yielding, in giving up everything he has in order to the next level, represented by All Suns or, to reaffirm for himself the relationship of these three bodies, and making from this point the fusion of these three bodies possible into one totality which is this and this, with the accent on this, using this for whatever purposes are necessary.

This, you might say, is like a picture of Christ. This is Jesus. This is Christ. He represents Jesus Christ. This is his life on Earth. This is as Son of the Father. By means of introducing Him, one introduces this. By means of Work here, he becomes Christ. Again, it is the same thing as if these three bodies would be united into one and then all of this, this and this becomes one, Sol La Si, all of this becoming one, Do to Fa In the unity of these three, nothing of this continues to exist functionally, although it exists in the form of new (- - -) which is the unity of all this, and, in that, represents a new World. The world is made up of the parts and could at any one time return to the parts for functioning. But, when it starts to

operate in relation to its own development, this becomes past and does not exist any more than only as a stepping stone towards further growth.

In the physical body we have one shock which is supplied by air to overbridge and another shock which is necessary for Do in order to complete the octave to another Do. This here is Si-Do. The condition that I wish is an inner condition in order to free myself. That is made by the realization of that what I am and seeing the obstacles that are in the way to reach the freedom necessary for becoming Do. I use energy from this point. By working on oneself, I will have the energy that is necessary in order to gain freedom gradually; freedom from habits, freedom from a way of thinking, freedom from a way of behaving in a certain way as dictated by the wishes of the body. And it is this condition of the body. And it is this condition that I, in my meditation, which takes place here, concentrate on what is necessary for me to go up with the aid of the energy I get here, supplied so that I can then innerly overbridge this. So that in my own life, I can become free from my life; sometimes my ordinary life, my ordinary experiences, not even based on conscious efforts but, people who have in maturity, in many experiences, who gradually get through with life; they will finally come to a point where it does not make any difference any more. I can give this up and I can give that up and so forth. They have loosened already many of their ordinary bondage in ordinary life and, you might say, they are ready to die. So, it can take place by a development within itself. And the octave, given enough time, will loosen itself if a man can keep this in mind. That is, consideration of his own death will make him give up certain things in his life so that he could become free, without his consciousness. That is, without a so-called method of work.

Questioner: (Terry Owens) You once told what Sol La Si in the second body represented as specific emotional states. Could you say it again?

Mr. Nyland: It has to do with the possibility of Participation and Experimentation. If I express it in emotional terms, my participation means that I

desire to be present to myself and to all my actions. You see, it is definitely a wish that I want to participate with myself in that what I do. Experimentation is that I have a certain looseness regarding myself and am free from a desire from seeing myself as I am. I am willing to put myself in certain situations which are unfamiliar to me and become then for me an experimental form of behavior.

Questioner: Do you mean that observation or participation can become habitual?

Mr. Nyland: No, no. Participation is that I wish to be present to whatever I do. It is the accent as if I now work from inside out. Observation is if I were from outside in. I return from the inside to the outside in order to participate in my ordinary outside behavior. Now, my behavior is limited because of my habitual way of behaving. I now experiment with different forms of behavior unfamiliar to me, constantly under observation, constantly with participation and in a form which I now wish to do for the sake of experimenting. Experimenting means I include now different forms of how I usually am not, but how someone else is. It might include my form of behavior when I have a feeling. My physical center does not express that feeling but expresses something else.

QUESTION: Then, is the emotional quality willingness?

ANSWER: Yes, of course. All of that has to be willingness. You see, all of this above the line is the desire. You cannot get away from it unless I want to make an effort against this, I will have to become conscious. Work means that I must always be above the line in my wish for it. If I do not have that wish, I am on this line and I will fall back again into my regular pattern.

I have, during this period when I am Man Number Four, I have a desire for growth. This is what makes me Four. It is emotional. It is not here. This is

contained in itself. This kind of man simply lives any way he wants to live. Whatever his functions are, he is satisfied. Man Number Four has aspiration for this. When he knows how to do it because of this, this will develop. But it does not develop when he only has an aspiration. So, a person who continues to try to hope for something without doing anything, still stays below the line. Nevertheless, he is Man Number Four. He can have flashes at certain times. He has very intense desires. He knows that this is not all, that there ought to be a possibility for him to develop. Only maybe he does not know the key. Or if he knows the key, he does not have enough energy. Or his drag, that is, his ballast is so much that he cannot get over it, that he cannot maintain this state of remaining aware in order to furnish the energy necessary to overbridge. But when he once bridges it, that is, when he is out of Do Re Mi and across Fa and in Sol, then he is a different kind of man. Regarding his emotions, he has become permanent regarding work.

Questioner: (Nancy Chappell) Can you say a little bit more about the two shocks?

Mr. Nyland: This here is very easy to see. It depends on the conscious impressions that I try to receive. When I try to wake up, when I really try to make an effort to be present to myself and aware, I make for myself certain possible combinations of a variety of different influences into one. I try to become, regarding myself, as if I am concentrated in one aim only; that is, my life. And I want to see myself as I am because that is the only way by which I can do something with what I see. So, therefore, I have to be open minded, seeing that what is, accepting it, that is becoming impartial, and the other requirement which is absolutely necessary in order to make this effective, is the question of a moment. Now, the question of a moment hangs together with the idea of time. And we I live in this, I live in the past or I live in hallucinations of the possible future. When I want to live in accordance with consciousness, I then have to make this moment a moment which exists at the time when I become aware of all of this. Only then, by means of this awareness and the moment, can I overbridge into a conscious state. It is the requirement of consciousness.

Consciousness regarding this as being unconscious, is the difference between objectivity and subjectivity. As long as I remain on this side of the line, I will remain subjective. If my intention is and my wish is to become that, I have to introduce something that is free from subjectivity. The only way by which I can become free from subjectivity is by introducing something that has no more measure in time for me, since time indicates, according to Gurdjieff, the unique subjective of myself. If I therefore can eliminate time, then I have an objective entity which enables me to reach across this line into an objective area. That is why simultaneity is of tremendous importance because it is the only way by which my ordinary functions of feeling and thought can be fused into Being. And it is this moment between past and future, moment of present, which becomes the one link comparable to this moment of becoming conscious.

Now, therefore, this influence at Fa is fairly easy to see. And this influences Fa in the sense of an emotional quality trying to overbridge this, and then functioning with conscious labor and intentional suffering, is much more (- - -). It is something that I really will not know until I reach the point Si. I can kind of philosophize about it when I am here. But it is so far removed from the possible development of this. I have to have a Kesdjan Body. It has to be a body. It is not potential any more. And it is not just a so-called emotional center, higher in quality. It is a body. It is a fully developed body like this; fully developed, of a different kind of nature, a different kind of materiality and density. Nevertheless, it has its functions. It has its function of an understanding. It has its brain. It has its own heart. It has its own physical behavior in the form of a certain kind, emotionally. Otherwise, it is exactly the same as this, only it is of a different kind of density.

And it is subject also to certain laws which here are 48 and here are 24. So, when I start to talk about what is needed for this Fa, it is the same level as the reaching of the Si-Do of my emotional body. And, unless that as an emotional body is functioning, my brain is connected with this. I will not know. It is the same thing that I do not know in my physical body what Si-Do requires until I start working. Then I start to realize what are the obstacles for me to die. When I can die, then I have freedom. The same way I need freedom here from my emotions. How to free myself from emotions when this still has its requirements is impossible. So what does it mean? In order to have this Fa, this has to be accomplished. This has to be

under scrutiny. And I have got to be serious regarding this willingness to give up my feelings in order to understand what is needed in order to suffer conscious labor and intentional suffering. You understand? It is a problem, you might say, like higher mathematics. I simply talk about it because it belongs to the total scheme and it is logical. But it is something that is for us like A B C is still just also what we can do in algebra. It is the limit we have reached. We have reached the limit trying to solve an equation with five unknowns. This here is an unknown and an unknown quantity for us. And all we do is theorize a little bit about it and sometimes wish maybe to be there but we are not there. This is our point. This is where we are. That is important because that is our life. This is the way we are in daily life and in that we have to get free from everything that is now manifestation in which I am asleep and which is bondage. That is, I am constantly bound by this.

Questioner: (Richard Wachtel) You said you have to give up your feelings. That means to be completely indifferent.

Mr. Nyland: No.

Questioner: You pointed to the Si-Do of the emotional body.

Mr. Nyland: No, I have to be free from habits. I have to be free from physical desires. I cannot be free from my feelings.

Questioner: But on the accomplishment of Fa of the intellectual body which is corresponding to Si-Do of . . . .

Mr. Nyland: At that point I have to be free from all of my feelings.

Questioner: I am trying to get this.

Mr. Nyland: No, you cannot because you will not. It has to do with this which is undeveloped. You do not know anything about it. All you know is a little bit of feeling which is represented by Do Re Mi.

Questioner: But, from a theoretical point of view I need to be indifferent about myself to see . . . .

Mr. Nyland: Freedom does not mean indifference. Freedom means I can use them at will. It is quite a different thing. I do not deny them. But I do not want them to be boss. I wish to be boss. I have them. And I want to use them when I wish.

Questioner: I understand. To move me in a certain direction for whatever purpose I say.

Mr. Nyland: Do not destroy them. I do not deny them to myself. I look at them. I say "Yes, I want to use them". The same way with my body. My body still keeps on functioning. I cannot destroy it. I want it to be used by this or this in accordance with that. So, for that reason, I have to work on Si-Do in order to free myself from its own wishes, its own desires, its own ideas of what it thinks that the body needs. As long as I am not free from that I have to use it.

M377 - Three Body Diagram

Elliot Nelson: I am after one more point. If we have no desire on this higher level of being, how do we function to eliminate the desire of our creator?

Mr. Nyland: They are two different things.

Elliot Nelson: This is all connected in some way.

Mr. Nyland: But it is a little different. I first have to become aware of myself, aware of my functioning where I am at the present; becoming impartial and, at the moment of such existence, rising to a different kind of level. The second step is that I return, willingly to the first level, remaining non-identified but performing that what I used to do unconsciously, this time consciously. The third is that I try now to introduce in my ordinary life, with remaining aware, with what I have called participation., certain things I never had my body or my mind or feeling do. I call that experimentation. Simply this means that I have become harmonious man in respect to conditions of Earth.

Now from that, I will again arise to a planetary level. And on the planetary level, there will be exactly the same repetition as what was on Earth. I have less laws. I will be less dense. I will have probably less trouble, although I cannot judge about that. But, I have much more insight. And the realization that I become gradually more and more part of the existence of All and Everything, will give me, on the next level of 12, an insight into the possibility of that out of which I came; which then has become a unit.

Elliot: But isn't this construed as non-identification in ordinary life in a way? In other words . . .

Mr. Nyland: As long as you are on this vertical line, you are non-identified.

Lou Castagno: What is the relationship between what has to be liberated and the development of the Kesdjan Body?

Mr. Nyland: Well, Morris talked a little bit about air and I wish he had gone more in detail and tried to explain that air already exists and part of the Kesdjan Body exists and that we would not even have our ordinary life unless we had air. So, at the moment of birth, air starts to function very definitely for the formation of something in me which is not only physical body. But it helps then to form in me my mind and my intellect and my feeling center and my sex center. So, when a little baby is just born, he has nothing else but the Do Re Mi, that is, his ordinary kind of existence of a little body with organs. But, they are not functioning. And because he then starts to breathe, gradually a certain form of food is entering which will help two ways. One is that it will complete the Sol La Si of physical existence. And it will make the organs with which the human body is equipped more perfect. After, let's say, his eyes start to register, intellect already starts to function a little bit. Pretty soon, they start to talk. They do not have much feeling yet but very soon they will have feeling because they already will be affected by heat, warmth, cuddling of mother and all the rest. And it takes a long time of course, before sex starts to develop. But, in any event, It is, you might say, in the cards. And air helps it across that Fa bridge.

In doing this, air itself has its own octave at Do Re Mi which is comparable to the other two, Sol La Si. And that part of the air octave has to do with ones intellect and with feeling. The Do Re Mi of the air octave starts out with that. And they will gradually, out of this air, in their own octave, a certain quality of material which, although still human, has a different kind of density, already is related to the solid food which ias given to the ordinary body. So, that exists.

And the third, the impressions which we get gradually by having our mind function in the form of sex organs spread all over the body, simply establish an equilibrium in any human being, of affirming his intellect at Si-Do physically. Do Re Mi Fa Sol La Si Do, Do Re Mi of air, Fa, which is vague in Kesdjan Body but Do is struck all the time as soon as I open my eyes, as soon as I touch anything, as soon as I smell. Any time I use any one of my sense organs, I receive impressions. When I receive impressions also in my thought center, also in my feeling center,

although such impressions simply mean that they keep the thing going. That is, a certain form of food which has no other function than maintenance. It has no further function of growth. The possibility of growing only comes when together with the Sol La Si of air, I start to develop Do Re Mi of the impressions. And simply we say that when they are made conscious, then they start in these three ways as I have explained in the food diagram. And it then, at Si, starts the process of liberation.

Lou: At this point, at Si-Do in the process of liberation, is it possible for one to experience tho development of Kesdjan Body as a conscious impression?

Mr. Nyland: It is difficult to say. You will be able to experience more and more freedom in the Si-Do. That is, that you become less and less interested even to the extent of less and less maintaining your body; not interested at all in what it wants, but simply giving in to whatever is needed by something else in you which is (. . .). This question of Si-Do, of loosening oneself gradually from the requirements, habits, and so forth, of the physical body, simply means that I become more and more free to live without a body. And, you might say, in the kind of a process, it is like preparing oneself for death. One is not any longer interested in what we usually have called the requirements of the body. But now, because of deeper insight or the realization of of ones own being, that it is possible to continue to live without giving in to the little individual wishes and likes of the body.

This can only be done from a standpoint of an air octave starting to develop into a higher region of real wish and real intellectual understanding. The Sol La Si of Kesdjan Body has to do with that kind of understanding in which we are free, where we can think and where we also can feel. It is not completed. That is, as a body, as a whole, it still is a body with limitations. And it still has for myself whatever form of life is in it, which is gradually transferred from the physical body to the Kesdjan Body. It still has its own limitations to its own life and will die in its own time. It still has a Si-Do of the Spiritual Body, is not free.

The Si-Do could only become free if the Intellectual Body, the Soul Body, starts to over bridge Fa, its own octave at Fa. The Do Re Mi is observation,

participation, experimentation. This Fa has to do with an emotional quality, helping Si-Do of the Emotional Body to become free. Therefore, what I have to introduce at Fa of Intellectual Body has to do with Conscious Labor and Intentional Suffering. So, you see, that is how the problem is related to each other and even then, no direct provision is made for the Sol La Si of Intellectual Body. At the same time, that is Man Number Seven. And Man Number Seven, when it is completed, could then become Fourth Body with the other three if they are still alive, so that the Soul and Kesdjan and Physical Body could combine into one. That would be Fourth Body. That would be "I". But that also would be God.

Your question about becoming aware of Kesdjan: Yes, one can very well become aware of Kesdjan. Many times when you have a certain (- - -) and you take a deep breathe, your Body Kesdjan is starting to function quite independently from your ordinary living body. Sometimes one says like walking on air. It is Body Kesdjan that is walking on air, not your physical body. It is that kind of lightness in one that simply takes all the gravity out of your physical body and simply, well, nobody can do anything to me. I can move mountains. Things like that. It is that deeper insight as I said before, deeper insight intellectually and emotionally, as it were, to see through people, to be able to tell without having to express it; to be able and only to say at times when one wishes to say something without having an urge, that is, a wish to say it. This kind of (selection) belongs to Sol La Si of Kesdjan Body. As I say, it is parallel to Do Be Mi of Intellectual Body, it really cannot be separated because the one affects the other and when one goes the other will go.

But, at the same time, Sol La Si of Kesdjan Body Is Man Number Five. It means that in an emotional sense, that Man becomes permanent. That is, he will never revert any more to something that is temporary. He knows once and for all. He feels, once and for all, emotions. And, at the same time, his emotions do not plague him. They do not fool him. I say, "He knows with emotion." That is, he has, because of his emotion, a certain insight, and to that, also belongs a fervent desire to wish to grow or to that belongs this question of aspiration, of religiousness, of understanding of life with a real wish. Also, with that, as a real wish, also the wish to sacrifice. All of that belongs to Man Number Five. The others, Six and Seven, belong to the insight of how the Universe is run and that is how one could help His

Endlessness, if one really understands what to do under certain conditions, how to behave, how to be with others, how to tell at the proper time the right (- - -) and how by ones life to show that one Is. That is Man Number Six and Seven. And all of this is possible on Earth. And because of this, in the proper proportion regarding each other, there is a certain possibility for the fulfillment of its own body as the Si-Do, that they then, because of that condition, are affected to unite with each other. And again, this uniting is 3 - 1 - 2, becoming one, it is 4. So, maybe it is a good subject also to think about and to see how unfree we are. And then, how to fight it.

M379 - Three Body Diagram

The whole purpose of work on oneself is to build something within oneself where one can live. And even if that what becomes more permanent could withstand all the various destructive forces which take place in life, and you in death can get hold of my physical body, at the same time, the purpose of working is not simply to have something after I die. It is a fulfillment of something that I now must do, since I am not complete the way I am. And the realization that something of that kind must happen, simply means that at the present time, work will mean for me the possibility of giving guidance to that what I am at the present. And not simply hoping that by working now I will gain the Kingdom of Heaven afterwards. So it is a very practical question that one has to face. And for that reason, one has to be extremely careful in being exact and also honest and not substitute the wish or the thought for the actuality of being. It is really that difficult.

Questioner: Could you tell me what introducing a different substance, a different quality would actually be? In other words, what an example of this would actually be?

Mr. Nyland: Did I ever explain to you the diagram of the Three Bodies? Paul, did we ever talk about that here. (Yes.) You remember the three bodies parallel to each other but on different level and the point of Do where the Intellectual Body starts, which is the point at which the so-called impressions could be made conscious. When they are made conscious, the form of energy which is then received, simply because I myself am in a different state, I receive impressions in a different way. And that what takes place in me simply means that the impressions are received either in one or another center, it does not matter, but, for the time being, let's say intellectually, do not go immediately to the front of my head. It goes to a place that I call subconscious because that is what is neglected and that is what should grow. But, at the same time, it starts to form something in the nature of an Intellectual Body, it also helps the formation further of the Kesdjan Body, that is the air body, and helps to overbridge the Fa of that octave into its own Sol La Si.

The third effect is that the Si-Do of the physical body starts to loosen up so that in the physical body there is a certain freedom, a certain less being bound, more and more free from ordinary forms of life which usually bind me but in which I lose interest and I can then say, with a certain amount of reasonableness, that I have more control over what I wish to do or wish to think. And the result of this different state, particularly in the physical body, the changes that take place in the physical body are quite varied. Not only that they loosen up this Si-Do connection and that it produces in me the possibility of a certain form of creation which I have not had before, but it also helps me to digest food that I have taken in, to let such digestion go to a different kind of scale than before. Let's say it this way: Whenever I digest anything, I take in food and it enters at Do of the octave. And the digestion, according to that octave, depends on the kind of state my body is in. So that certain foods only go to Do Re Mi and stop there,. Other foods go across the Fa bridge with the help of air into Sol La Si, and certain foods reach Si, as such. That is, they are coning into my body, are digested, continue in the next step and so forth. Certain forms of food reach Si. Others only reach Do Re Mi and stop.

The change of the condition of my physical body on account of an influx of a new kind of energy produces in my body a certain condition, by means of which the organs that now digest my food, start to function better than before, or differently. And much more of the food that is now taken in, is digested into a higher scale, primarily Sol La Si. Many times more Si, that is, many times energy which we compare to ordinary sex energy. As a result, very often on account of work, one feels much more sex energy than ever before. But it is not the only kind because there are certain foods that are digested for the head. They stay in Sol. Sol is intellectual center. Because of this work on oneself, certain foods which reach up to Do Re Mi, now cross and enter Sol as food for the intellectual center which now starts to function clearer. Also La of that particular physical body, representing the emotional center, feeling increases. That is, the total range on ones feelings becomes much larger. I see many more things which effect me in a feeling or an emotional way. So, the whole body, in itself, physically, on account of work on oneself, on account of receiving certain forms of energy which at the present time are passive, but become active simply simply because I myself change the state of my being into one of being aware, has a very definite effect on the state of myself.

As a result of such things, that what I am because of work, is very difficult to guide. It is in such a changed condition that I have no immediate control over certain things that are new to me. They start to give me, in the beginning, a feeling of: What will I do with it? It is rare. And it is something unusual, something strange and foreign and I find myself with a tremendous amount of energy or activity, either physically, emotionally or intellectually, which I then, at that time cannot use. So there is another reason why there is an excess of energy. And why it is necessary that if at the time I would become aware and more continuously aware or more intensely aware, that energy that is extra, could be used for other purposes.

The second purpose for which it could be used is for the formation of a second body. When I take in air, I breathe in certain air, mostly oxygen, and a little nitrogen which I cannot use. And when I exhale, I simply exclude again that what I can not use in my digestion in the lungs. But when I am awake, or when I am affected by the influence of certain forms of food from intellectual center, entering now in me as conscious effort, as a result of such conscious effort, entering as a form of energy. Because of these impressions made conscious, I also, with my breathing organism, start to extract from air, different kind of air. I now extract from it the so-called rarified gasses, argon, zenon, krypton and so forth, which otherwise, in ordinary life, in unconscious life, I simply take in and I breathe out. This time, they stay in. And they help (in me) of certain qualities which are much more comparable to a higher development, particularly, let's say, magnetic center.

So, you see, all on account of work many changes can take place. And it is not only the building up of something that one might call Soul, but what is really important first, is the change of ones physical existence and the possibility of the development of an air octave into a second body. So that the relationship between that, all on account of becoming aware and conscious of impressions in my head, I then already as ordinary person, become different. Many times I have said that if you work, you have to show it. If it does not show, there is no work. Because no one is that tight that work cannot affect him. He will be affected, and particularly in the beginning, there will be such a strange kind of result which one cannot immediately classify and with which one is not at home, that sometimes it can frighten you a little bit that such changes can take place.

So, again, this is the thermometer. If I find that I am practically the same and that I do not really see a particular change, I have to conclude that, I do not work, that I do not work in the right way. When I see certain changes, when I see that I have a loss of interest in certain things, that I think at times clearer, that I have more desire for living, that certain things affect me artistically which never effected me at all, that I see certain things in other people which I have never seen before, in other words, that my world starts to enlarge, then I know that something has taken place in me. It does not mean that I know what to do with it. But, I am changed. And this is what I mean by experience. If I do not have that kind of experience, work in not worth anything at all. And it is not worthwhile. The only reason why work can be worthwhile is that it is translated into an experience. When it becomes that, then nobody can tell me it is wrong because I know from my own experience that I have a certain result. And that result counts.

So, when I get up in the morning, I have to face the day different from the day before. I cannot allow myself at such a time simply to continue day after day in a certain routine. I have to introduce because I wish on my own part, something each day, when I wake up, that I am happy to be awake in order to have an opportunity to utilize what I have acquired the day before. If today is the same as every other day, tomorrow will be exactly the same as today. And there should be, particularly in the beginning, because (I'm) then still in a state of wishing to have adventure, wishing for something that is entirely new and that one wants to see what it is like, this particular desire of wanting to submit oneself to certain influences which are different from usual, All of that results, in the beginning, in a changed state of myself, in my attitude as well as in the willingness to work physically, or my willingness to tackle certain things which are emotionally a little uncomfortable and intellectually really to tackle certain problems that I have always postponed.

This is the gauge I have. This is the thermometer I have. If I do not live with that thermometer, everything remains in my head. And I can very nicely talk about it and I can even use it at a tea party and say that I am interested in Gurdjieff and all that, and still, when I am not presenting in my whole appearance something of a different kind, I must honestly come to the conclusion that I am not affected as yet. Mind you, I am talking about the beginning. The beginning is different for different

people. There is no particular time limit that one can say: For three months it is like this. For some people, it may be that the beginning is still beginning. And that there is still enough of that kind of energy that can still continue to change them. Some people are so closely bound, so tied, so completely impossible to even put a pin prick in, that for this particular period of beginning and this so-called dissolving of oneself, may take a very, very long time. And it also may take much more effort for some people than for others. In the end, that is, not the end, but after some time, it opens up. And after this beginning period which one knows very well for oneself because as soon as the interest in ideas dies out, the beginning period is over. And every one of us comes to that point. One is too familiar with it. One has no desire to work. One already knows it. That what one has received is already old hat, as it were, and I have to introduce something of a different kind of nature again in order to continue with my wish to work.

This is a very dangerous period and it is difficult to overbridge it because one has not immediately available the means of how to face it. The conclusion, that is, how I try to over bridge that particular, point, it depends first if I really think that I am there. That is, have I tried everything that was possible for me? Have I actually, knowing, for instance, how necessary it is to go against certain habitual forms of my behavior have I actually done it? For instance, if I am lazy, have I tried to overcome at times not to be lazy? When my habit would be indulging in food, have I ever tried not to do that? If my tendency is to sleep too much, have I tried to do with less sleep. If my tendency is to sit down and take it easy, have I actually exerted myself in a certain way so that I say: I have tried to go against it?

And all these things first have to be considered before I even allow myself to say: I do not know how to work any more. Many times it is simply because I have not the real wish for that. And I must say that when I am by myself and when I am honest with myself and I do not have to tell anybody about it, that then I say: Yes, but I have no right as yet to say that I have no interest because it is my own fault. But, assuming all that, there is a period that one must go through because everything seems to fail. And there is no particular desire to do anything. And, even with that, I have also lost interest in life. It is not a dangerous period. It is an uncomfortable one. It is simply that I always have avoided that kind of period in my life because I have always substituted something else, either a covering or

blaming conditions or other people for it. And I have never wanted to face myself in that way that it was a result of my own experience and also that I probably was responsible for it. In this way, the different things that have been used for covering fall away. And I am much more open about wanting to see myself and to some extent, I do not want to see, but, at the same time, I have to admit it. It is a period of suffering. And particularly a period in which I start to condemn myself, to accuse myself, to think that I am partly responsible. But, in any event, I am very sorry for myself that I have to suffer as much as that.

This period can be shortened if I realize that all of this is a logical result of undoing certain bondages, certain bonds which have bound me. What I said a little while ago about loosening up the Si-Do connection of myself, that, I then become much more truthful, and knowing what I am, and standing then on a basis of: Here I am; with this, I work. It is the first step. That is, the formation of a foundation from which one starts. The reason for making a step is the realization of that condition: what I really am. And then, with this, the knowledge that that what I am is not only far from perfect, but is not the way it should have been. And this time, I am not accusing myself for what I am. But I have to accept the fact that this is what I am. Because I have seen then already too much of myself, how mechanical and automatic I was, that something ought to be done. And the third reason for wanting to work is that based on past experience of a certain kind and in a small way, I know the possibility exists for me to do something about it. And these three steps then will make me overcome the difficulties that are involved, knowing what to do, I start to work.

This kind of work is something not simply a matter of seeing oneself. But it is something that I become aware of very small things of myself and intentionally wish to be present to whatever I do. Whenever I think, whenever I feel about work, I then wish to convert it into the actuality of being present. That is, as if at that time, I see my body behave and it is then as if something of myself takes a place outside and looks at it, benevolently, with interest, knowing very well that what it sees is myself, at the same time, not touched by that what this body suffers. It is this particular kind of split, schizophrenic if you wish, intentional, but, in any event, a separation of something from me which is of a different quality and a different nature. And the recognition that that kind of, let's say, little couple of cells

exist, that they could become operative and that they belong to me and that have a function to fulfill puts me under an obligation to wish to make them grow. To some extent, this is a question of ones conscience, because no one will tell me in ordinary life that I ought to do that. And no fear of God punishing me or no fear of the priest in confession telling me that I have committed a sin, or the rest of everything, that I will go to hell will not be enough to make me work on myself. Simply because I postpone the possibility of reckoning, and I do not believe that, even if I would get to the gates of Saint Peter that he will remember that I did not work. I do not believe it. And, for that reason, I say, everything as far as I am concerned, if I do not want to work, everything can go to hell. Life does not mean anything for me.

There must be a very definite reason that one wants to do something. And this is quite necessary to find out. I probably can find it in many different way because I know, for one thing, that if I do not find it, I will always have this particular state of suffering and I will always feel sorry for myself, and I will go for the rest of my life in that kind of condition, almost probably becoming moronic or at least in such a negative emotional state that it is difficult to live with or that other people cannot live with me. For that, I will need some kind of help.

And many times I have to start to consider work as Gurdjieff formulated it, in an entirely different light. I have to look at it as a philosophy like many other philosophies. And I have to start comparing it, what I find it it, with what I can find in many other different directions. I ought to become much more interested in the possibility of how can human beings extricate themselves out of the state in which they are. And if I have a wish that I do not like that, that I wish to go somewhere else, this is a matter of my conscience. If I am satisfied that that what I have and so forth, and I cannot help it anyhow, I will die. It does not make any difference. But if I believe that it is not necessary to die now, as yet, and to continue to live the way I am, then I will start working. This particular stimulus of believing in the possibility that Gurdjieff could give me some help, I have to verify for myself so that I am quite certain that it is in that direction that I wish to go. At such a point, it is very necessary to become interested in all kind of different kind of philosophies.

I am saying this quite contrary to any kind of so-called provinciality. Any one who wants to be fanatic, anyone who wants to create a little sect so that they stay within their sect and are not allowed to go outside of it . All religions will do that. They will narrow themselves more and more and finally end up in dogma without having any religious life left. As far as I am concerned, and the way I see it, it is just the opposite. I have to dare to take the ideas as they are and confront them with a variety of many different ideas which have been talked about, written about, lived in different directions, in different countries, by different people, all throughout the ages. I have to become familiar with it, not in detail necessarily. And surely now with some books which have for some a certain disdain and for others a certain approbation. I try to get as much as I can to the source material. I am talking now about Sufi. I am talking about Maharshi. I am talking about Krishnamurti, I am talking about Casey. I am talking about Crowley. I am talking about some Tibetan monks. I am talking about the Book of the Dead. I am talking about Osiris.

I am talking about the different people who have lived in different ages, including clairvoyance, including hypnotism, including all the so-called stupid (fellows) or those who were prejudiced or those who were charlatans. All of them I wish to see that that what they represented and whatever there may have been good that I can recognize, I want to compare it with something that I have as far as Gurdjieff in concerned. So, I will not take anything that Gurdjieff says simply as Gospel truth. The only way by which I can continue with Gurdjieff is to understand what is meant, read All and Everything assiduously, trying to understand it, and to put to practice what I already know in my head, what I feel, in order to become in my life, as it were, more and more a living example of that kind of theory.

When I am doing that, I try then to compare such results of my experience with that what I know that the mystics have reached. And, if I would like to become like Swedenborg or Eckart or any one of the mystical people who have been written about and have written books themselves, if I like to study that and to come closer to it, compare it with artists who have produced certain things in a certain way, and I have to come to regard them, that they either have reached something or not and what did they reach? For myself, what do I wish to reach? Then maybe because of that, I will finally see that Gurdjieff has, at leant in my

opinion, something a little different that I cannot discover so easily in Buddhism or even in Zen.

It is something that is quite clear. It is something that depends entirely on my own instrument to receive impressions truthfully. And, whenever it is a question, that I question myself as receiving impressions in the way they are and not in accordance with my own interpretation, then I know I am on the right track, because only in that way can I find an objective value to life when something of an objective nature is introduced into my subjectivity. Then, from that moment on, it does not matter any more how much I suffer because then the key is open. And somehow or other, I see the possibility of that perspective in my life. And, at such a time, I will dare to go out and try to convince someone else because the arguments that could be brought up I can counteract because I have experience with which one can talk. It is a long road, this whole business. And. there id no sense in trying to tell to shorten it, or that there is a possibility of shortening it, or that there is a possibility of putting a little water in the wine or dilute it. No, it is serious. It is something that has to do with life. And it is something that has to do with a new life, with a life not the way we know it, but we really know it at certain times and sometimes at such a moment we say: I wish I could always live like that. To live in eternity, sometimes we say.

M501 - Three body diagram

We say simply in other words, we say that anything that remains subjective, without the introduction of an objective something will never reach further than the atmosphere of the Earth. It will not be able to leave the atmosphere even. And that therefore, if I want to consider myself as I am in my possible growth, if I believe in the possibility that I still can grow, then I must also know that I cannot do this with any kind of means that belongs to Earth; and that therefore something else must be introduced which in its turn, having been received by me, helps me to grow away from that what I am in ordinary life.

There are three shocks really which are possible for man. And there are only two shocks that we know about. The third one is never administered. *[The following refers to the 3 stories diagram.]* The first shock belongs to the level of my physical being. It is a shock of food when I eat. It is a shock to me because the body immediately has to do something about it. And it has to adjust itself to a quantity of food that has to be assimilated and digested. The second shock belongs to the second story. It is connected with air. It is, of course, connected with my emotional state. It is, in the scale Do Re Mi, it is at Re that this shock enters. The third shock should take place at Mi. That is, if you remember the little diagram. Do Re Mi, Mi belongs to the third level. At that point I should receive a shock. But all I get is a certain passivity of taking in impressions by means of my physical organs. And that therefore in my mind I am again drawn back to the functioning of my physical center and that my mind is only functioning in order to receive a certain form of impressions by means of vibrations of my eyes or ears or whatever it may be, the sense organs; they remain physical for me.

The third shock that could be administered is a certain attempt to receive such impressions in a different way so that then the third center, that is the top level, becomes functioning. We call it to become conscious of oneself. That is, that the same mind which now receives impressions conceives the idea of becoming objective regarding itself; regarding that what is now introduced by means of the sense organs and that I introduce this kind of objectivity in a tremendous atmosphere of subjective elements.

It is something that of course I have to learn. It is a question if I can learn it without having been told. At the same time it is quite possible that at times it can because of suffering or experiences that certain things gradually, and particularly in the maturity of life and also, not in the state of senility, but in the state of real ripening; the question that belongs to old age in which one mellows very often gives the insight required for the mind to become more and more loose and free from oneself so that at such a time this undoing of ones own subjectivity becomes very close to the actualization of an objective viewpoint regarding oneself. And at such a time a person is, at least for a moment, conscious without even knowing that the word exists. This is one way.

The other is that in ordinary life it is possible that I reach a state in which the three centers start to function together; that they are not fighting each other or not taking over from each other but that they all three have, in relation to what I am trying to do or even to feel or to think, a certain fundamental function to fulfill even if they are not harmoniously with themselves connected, that they enter into an activity or a thought or a feeling as three component parts. And that therefore when such a thing can happen there is a possibility of fusion when I am all present or all there with all my heart. When we way with my heart, my hand, my head, all of that, the three H's, when they come together that I am then regarding what I am at the state of Amness and a level of being which is again, because of fusion, very similar to the state of objectivity.

These are the things of course that can take place. When I am affected in that way in my head, when I am because of fortunate or unfortunate situations, realizing, and come to a conclusion like a fusion, like this question of objectivity reached by means of maturity or as a result of an effort I make of trying to introduce in my ordinary activities certain ideas of how to become objective, how to become impartial; and that I finally, in trying to understand that, realize what is meant by a momentary action and a presence at any one moment, to be present to my myself as I am; that because of this in my mind something takes place. And that kind of shock which then starts to function has two effects. One is that it gives the possibility of over bridging Fa between Mi and Sol. And it also gives the

possibility of a fulfillment in oneself of becoming an individual, and also, to make out of the personality a more balanced kind of an entity.

What really takes place at such a time in ones mind at the top level; it is as if simultaneously with the re-arrangement of the personality factors, that is, the three different parts Do Re Ml of ones personality, that simultaneously with this the other, the Sol La Si, starts to function also simultaneously. It is that the door is open. The difficulty was Fa. When it once is opened, Sol and La and Si start to function.

It is vary much the same as with little children but it is difficult to say what actually comes first. One says: Yes, physical body. Good, once the umbilical cord is disconnected it is on its own. It starts to breathe. So already the breathing probably introduces something that has to do with feeling. Although it may not be fully developed, it is there potentially. And as soon as a child opens his or her eyes there is a reaction that takes place of seeing things; maybe not in focus but the mind already starts to function. So that instead of saying Do Re Mi that it is in sequence, Do and Re and Mi, it probably is Do Re Mi in one and each of them develop in accordance with its own speed.

The difficulty arises when you compare it with the Fa bridge up on the top and you go from Mi to Sol, that it looks as if Sol is followed by La and that Si follows La. Of course that is the way schematically it looks. In reality the Sol La Si is also a triangle and this triangle turns around in its own dynamic force so that each one of the angles comes forwards at a certain time and sometimes it is Sol, sometimes it is La, sometimes it is Si; and that for the proper development of Soul let's say, ones mind as an intellectual center, it is necessary to have will and that the motivating force is supplied by La.

So that you must not look at this as a scheme as if it is the reverse from the development of personality. Do Re Mi is really one and only when it is one can it overbridge Fa and Sol La Si then is one, although potentially in a small way all three start to exist at the same time. It is a different way of looking at an octave because we do not see that in an octave; certainly not on the piano. You have to strike each note separately.

But in our life, in the way of our development, Sol La Si and Do Re Mi being triangles in themselves become the units which are connected by means of the Fa bridge. And although each one has a characteristic, that is, Do or Re or Mi has a characteristic of its own, they belong together. And that therefore the reason why I change, going up from emotional to intellectual and then afterwards going from intellectual to emotional, it really comes to exactly the same thing.

I hope you understand that because sometimes one gets stuck a little bit on a schematic idea. There are many things like this, for instance, in the Enneagram also that seem as if they do not fit. They fit very well. But always you have to keep in mind that that what you consider has a certain scale and whenever you have different scales you never can compare them. So, when you take Do Re Mi as man as he is and Sol La Si as the possibility of his development, that is one way.

You can also say Do Re Mi, Fa, Sol La Si-Do by indicating Fa then as the Fa bridge represented by air. *[We are now referring to the usual three body diagram.]* Then the totality of the personality would be Do Be Mi Fa Sol La Si Do. So, whatever scale you take, when you once have a scale you adhere to that kind of measure for that particular scale and you do not mix it with other things. That is why it is so difficult sometimes to talk about emotional centers or intellectual centers as if they are already full grown bodies. They are not; they are just potentially something that can grow out into something.

Now, regarding this growth, that is, regarding the possibility of man becoming what he should be, it is exactly the same as man what he has become when he was a child and grew up to be a man, that is in maturity. In that his three centers are not equal at all. And there are different types, as it were, dependent on man number one, two or three. In exactly the same way in the possible development of man, evolutionarily speaking, there is also the possibility that he could become more a Soul instead of a Kesdjan because many of these things are parallel.

As you know, Do Re Mi of Kesdjan is parallel to Sol La Si of physical body, Do Re Mi of intellect, that is, Soul Body, is parallel to Sol La Si of Kesdjan. And

they are really superimposed. That is what parallelism means. They belong together and what takes place in one takes place in the other. So that when you really look at it as comparing the unconscious area to the conscious area, that what is unconscious is a triangle made up of the Do below, Si-Do on top and Do of intellect again becoming as a triangle one; and then becoming potentially that what is the triangle above, made up of Si-Do of physical, going thru Fa of Kesdjan and Do of Intellectual and up to Si-Do of Intellectual and also with the line going through the Si-Do of Kesdjan. I hope you visualize this because I have talked enough about it. You ought to know by this time.

So that what I am as a triangle below the line becomes a triangle above the line but by making the first triangle a point and then the point crosses the line and then expands into the new triangle. It is a different way of looking at it again. And you have to look at many of these things in many different ways in order to become clearer and clearer what really could take place and what can take place in the development of man because sometimes it is one phase and sometimes it is another phase. And if you start to compare the two, you may run into, I could say, a great many difficulties.

At the same time, the development going from one phase, from one area into the other, dependent on the three possibilities at Do of Intellectual Body - Do Re Mi, at Fa of Kesdjan and at Si-Do of physical. And these are, I call them, the three gates through which one enters. And one enters through them simultaneously. This is the whole idea; that at the moment when I make an impression conscious it works both ways. It works towards the development of individuality. And it works towards the rearranging of the personality.

What do I do in ordinary life? I put myself in a certain state when I am faced in a certain situation, maybe with people, maybe by myself, I am confronted with a lot of thoughts and ideas which I do not know how to handle and which effect me, I put myself at that time in such a state that I say, "Let me try to become objective regarding myself"; that is, the instrument which receives impressions and it is an instrument which has impressions in it and which impressions have to be rearranged.

You see, I immediately have to take myself as I am and I have to make as much of a harmony out of myself regarding a certain situation in which I now find myself and in which I wish to apply the possibility of waking up.

M682 - Three Body Diagram

But the whole point is this: If we agree and can agree that there is a possibility for man to grow further, then it is necessary to know how to do it and what is the way. Can man actually grow further? The assumption of Gurdjieff is that he is at the present time only one and a half of what he could becomes if the possibility of three. That is, that is potentially as big or as, not particularly big, but fully as (- - -) that his potential is the same as his present actuality.

To say it in another way: man is composed of a physical body with organs which represent certain functions. He has in him also something which is developed in its own octave. That is, if we represent the possibility of the growth of man as he as an octave, which of course is a very interesting idea to represent the growth by means of an octave - Do Re Mi Fa Sol La Si Do; that physical body goes up to its Si, that crossing from Si to Do means death to the physical body; that at the point of Fa, which is always a difficult point in an octave. If you compare it to a music scale, it represents Fa of one and a half notes, that certain influences have to enter from outside in order to overbridge or complete the octave for Sol La Si. And that man, as he is, starts out by Do Re Mi coming to Fa. Then in his ordinary existence is helped by the formation and by the completion of that octave by means of air which enters into the body and, as energy form, then helps to complete the octave into Sol La Si. On the same kind of a basis that what is spiritual or emotional development, that is what links up with air as it enters him, is a form of food which forms in man an emotional something, in part a body or at least a development of Do Re Mi.

But that then, in the development further at the point of Fa of that particular octave, something else has to enter which natural man, in his natural state, that is, in his state as Mother Nature made him does not have. And also the assumption is that as far as his Intellectual body is concerned, that only the note Do of that particular octave has been struck. If you see this picture, if man could become a three bodied entity, that at the present time only one and a half of such bodies, and I say even less than one and a half because, in the first place, the Si has not reached Do in Physical center; the Mi has not reached Sol in the Emotional center because

Fa has to be bridged; and the Do is the only note that has been struck of the Mental center and Mental body.

Gurdjieff calls them Physical body, Kesdjan Body and Soul Body. Sometimes, Physical body, Emotional body and Intellectual body. It is a question if it is desirable to develop such bodies. The assumption is that Si, going over into Do, reaches a point where at the end of that octave the state of Consciousness could start. It also means that if in an emotional sense the Fa bridge of that octave could be bridged, it would go over into an area of Consciousness. It also means that if Do could start to develop, that then Do Re Mi of the octave of Intellect, it could be in an emotional, in a conscious state. Below that it is unconsciousness also there are differences and different levels of unconsciousness. It is always unconsciousness regarding the possibility of a conscious area. And that the necessity of changing from an unconscious to a conscious one is not a question of gradual evolution.

In the terminology of Gurdjieff, and sometimes a reference is made to that, although Gurdjieff does not use the same kind of a terminology that Ouspensky uses in describing different kinds of man, he calls them Man Number One, Two and Three. That means an indication of man representing three centers in man, of which Man One is primarily physical, primarily; Man Number Two is primarily emotional and Man Number Three intellectual. It is simply a general classification of what man is. Also, if you want to introduce astrology and the zodiac signs and so forth, it is quite alright because you can classify certain types in accordance with the same kind of a principle.

The idea is that Man Number One, Two and Three is contained in the physical body as a personality. And that the existence of Man Number Four could be compared to the development of an Emotional body as far as Do Re Mi is concerned. That the possibility of man to develop, Man Number Five, Six and Seven, belongs entirely to the conscious area and that there is a certain way of reaching from or going from or overbridging the line that now separates the unconscious from the conscious - but only by means of that you might consider mutation, that is, a step wise change.

That is, a man who is Man Number Four, cannot become number Five unless something quite fundamental of a different kind of nature is added or changed in him for the possibility of further development. If you follow this picture, there is in this octave for the Emotional body, the necessity of overbridging Fa. Fa also is on the line which divides the conscious from the unconscious. Do of Intellect is also on that same line and it becomes a very important kind of a separation because, going from unconsciousness to consciousness, a certain form of energy has to be supplied.

In Gurdjieffian terms it means that that what is supplied as an impression, what we now call reception of an impression in the Intellectual body or whatever is its beginning, that is the note Do, is at the present time unconscious. That is, the receiving of impressions in man as he is now, with his sense organs, five, receives impressions constantly as energy for the continued maintenance of his physical body and the different organs that are in it. That only by means of making such impressions, as it is said, Conscious, that the energy that is received in man will go to a different place and not in the usual place where it is now received as a result of sense organs being impressed - that is, to the brain and further distributed to the body.

But then what is meant by a conscious impression really is that if man is Awake, in the sense that Gurdjieff means it, that then the impressions which reach him during such a state will be considered as if conscious material enters. This question of Awakeness depends now entirely on the understanding of what is meant if I say I wish to become Aware. The concept is not so difficult to understand but it is extremely difficult to do.

Again it is a question if man, when he is fully harmonious, would be equal or similar to God. It is a question we never will settle because we are not as yet at such a place. And that what is represented in the terminology of Ouspensky as Man Number Seven, even that is not the end of man as possible development. For the time being, Man Number Four and Five belong to a emotional development in which Man Number Four has a belief in the possible evolution of himself along the

direction or in the direction of Objectivity for which he knows that he needs something to over-bridge his Fa in the form of the quanta of Consciousness. That Man Number Five, in relation to Man Number Four, is represented by the Sol La Si of the octave of emotions. And that, in that sense, Man Number Five, having overbridged Fa is permanent regarding his emotional qualities. It simply means that Man Number Five is absolutely certain in his emotional state of the possibility of his growth and will never have to return to a condition of doubt emotionally.

The same principle applies to Man Number Six and Seven. Number Six is man who starts to develop in an Intellectual way according to the octave representing his intellectual development of Do Re Mi. Man Number Seven is Sol La Si of that same scale, again separated by a certain Fa bridge of that octave. The totality of man, as he is Conscious, would be one, two, three, four, five, six, seven, representing the total development of his three bodies and also that he, regarding that what he should become, is at the Si-Do of these three octaves, freedom to leave the body where he came from.

It is too difficult to explain that further. The fact remains that if man has three bodies available, that then it is possible that at a certain time, with the correct configuration presenting itself, partly maybe made consciously, partly maybe still accidental, than then there is a possibility of fusing of the three bodies for becoming one entity. This, as an entity, becomes a servant to "I".

The point is however that in the Law of Seven the Law of Three is also, although not immediately noticeable. It is indicated by the Do, the Fa and the Si-Do. Si-Do in any octave means the changing from that what one is living in, into a state of freedom, free from that what one haa come from.

Si-Do of physical body means freedom of physical body when it dies. Si-Do in Emotional or Intellectual body has the same kind of connotation. If I wish to become free of myself in an objective sense, I have to become free from my body as it now binds myself. This, of course, is a very old concept. Everybody knows it.

I have to lose my life in order to find it. I have to become as if nothing before I can grow. I have to reduce that what I am to a point in order to develop further.

It is not your intellect that will take hold of it. It is not your feeling that will do it. It is the level of being that will start to understand it. If you read Gurdjieff right, you will know that there is a difference between a gathering and an accumulation of knowledge and data and a question of understanding. Understanding is formed by the application of data and knowledge in one's physical activity becoming then an experience and then relating to the possibility of an understanding of a mental function belonging to its Intellectual body.

The intellectual body in the sense of Gurdjieff represents Do Re Mi, then Fa, then Sol La Si. It is Man Number Six that one is concerned with which runs parallel to Man Number Five and an emotional side as represented by Sol La Si of the Emotional Body. In the terminology of Gurdjieff it means Do is Observation. The Observation means including non-identification or Impartiality and Simultaneity. That is, the acceptance of man as he is; first to see that what he is physically; afterwards, when one has learned a way of how to become objective, including the possibility of becoming objective regarding ones emotional center, or rather, regarding the possibility of uniting the totality of one's emotional nodes into one center in one's heart instead of in the solar plexus. And the third is that one also will be able to see the functioning of one's mind impartially and at the moment when things happen. This is included in the note Do, when the note Do has become a consciously struck note.

Re in that scale is what is called Participation. Participation, to explain it very simply, means that when I begin observing, I go as it were from the periphery of my existence to the layers inside of me which I call essential until finally I hope to reach the Essential part of one's Essence. It may be represented by Magnetic Center. Whatever it is, I return inside. In this process, I could become Aware. If I am Aware and I can retain it, I then wish to return to Earth, to fulfill my duties as man. In that sense, remaining observant, remaining conscious, I will Participate in

the activities of my life as well as I can in a Conscious state. It is difficult to understand this also.

The note Mi of that particular development is called Experimentation. It means that while I continue to Observe and remain Conscious while I continue to Participate as if I am present to that what I am doing or thinking or feeling, that I then experiment in order to acquire more dexterity of the possibilities of my own life as expressed in a wider sense than the present world will allow me.

Again, you must understand this. Man is only living a certain quantity of his possibilities. It is dependent on how he was brought up and in what conditions he was living and whatever his inclinations are at the moment when he starts to work on himself. It is necessary for such a man to acquire more understanding of life as a whole, of mankind as a whole, of humanity as it manifests itself in its different directions. And for that he has to start a certain form of, you might call it, acting; that is, placing himself in certain conditions which are unusual for him in order to provide, by means of that, an opportunity for the continuous maintenance of his Consciousness.

All of this means, in the Do Re Mi of that development, that man has to prepare himself for the possibility of overbridging in to the next triad of that scale by overbridging the Fa of his Intellectual body. Parallel to this Do Re Mi in the Intellect is the Sol La Si of an Emotional development for what Gurdjieff calls Body Kesdjan. It is very similar in its nature but it is primarily related to a development in an emotional sense whereas the other is an intellectual one. Again, I will not explain that. It does not matter.

The question of freedom from one's emotions will provide a certain form of energy at the time when Si-Do becomes looser and looser of that Emotional body to help a man to overbridge intellectually his particular Fa bridge of the Intellectual scale. This particular point, again in Gurdjieffian terms, is related to what is called there Conscious Labor and Intentional Suffering. The meaning of that is simply this: my desire wishes to become further and further Conscious on the road to a fuller understanding in becoming intellectually permanent. So that no opinion from

anyone else or any outside condition or not even God Himself can change me because my knowledge of that I am on the right road and that I am conscious.

In order to develop this, I have to create conditions which are unnatural to me where I will be objective and where it will go very much against the grain so that, in the creation of that by myself and not being dependent on circumstances which usually would provide them, that I create such conditions for the sole purpose of creating friction. And that in the friction, as a form of suffering for myself, I then try to purify that what I am as I really am, simply for the sake of becoming more conscious in the utilization of such friction as energy for further maintaining a state of Consciousness.

Whatever is represented by that and whatever is meant by Conscious Labor, that is the actual attempt to fulfill oneself to its last, you might say, ditch, to the highest possibility of man as would be available for him, is something that is quite far removed and that, when one reads about it in Gurdjieff's book, one may as well say, "that is as yet not for me. A person is not that much interested as yet in the possible development of himself that he will intentionally create the conditions in which he will constantly suffer.

M930 - Three body diagram

Higher emotional center is comparable to the development of man in the Do Re Mi of his Kesdjan or what Ouspensky tries to indicate as man number four. It's not very clear but at least man number four is still a part of ordinary man, only it is a very specialized way of feeling about the possibility of oneself. It means in this man number four, Do Re Mi, which is really, emotionally, the La of that other development. It is only indicated as a potentiality and it exists as such, but it is not developed and it can only develop to its full-growness as it were when it has the possibility then of introducing elements of objectivity. So man number four is part of man. But out of the totality of all men, there are very few who have a man number four although it is there, it is then merged with the Sol La Si of ordinary life.

You see, Do, Re, Mi, Fa, Sol, La, Si simply means the development of intellect in Sol, and of La in ordinary emotions and feelings, and in Si again sex. That runs parallel to the Do, Re, Mi of Kesdjan. But the emphasis is not on the Do Re Mi of Kesdjan, it is, again, on man number one, two and three. But that's also ordinary life. And such people never will become interested in Work. For interest in Work one has to have something in this Do Re Mi of feeling, something that is, you might say, not developed at all but it gives an indication of the possibility and usually ends up with questioning of that what exists of man's physical being as represented by a doctor. So it has to be something in his feelings that makes him wish for something else, hoping that that possibility exists. But otherwise it's completely potential, there is no development and it dies also. For when a man dies physically, the Do Re Mi of Kesdjan also dies and the same way with his mind.

The possibility of further existing and existing after death depends on how much of man has crossed that particular line going over into the conscious (area). It is: how free is he, how much does he wish to do regarding himself and how much has he actually striven even to be impartial.

Questioner: Is the crossing of this line a permanent crossing or is . . .

Mr. Nyland: No. It goes back and forth and it's not even a line - it's a broad road, it's a twilight zone.

Questioner: Yes.

Mr. Nyland: So it goes every once and awhile up and down. It's like, if you go to a picture, it's like a protuberance of the sun. You see the sun has a circumference but a protuberance comes out once in awhile and goes back. It's exactly the same. It is just extending because of certain happy circumstances or even because of Work that one lifts oneself up or that one is a little above the line. One sees then. But the point of gravity of the bottom triangle is so great that immediately it goes back again.

So, the beginning of work, the beginning of that kind of Consciousness is dependent very much on how many of these are there. When there are many, then you have an advantage because when it falls back it meets something else that comes up. You see this is how the equilibrium changes, dependent on quantity. If there are just a few it comes up and it goes down, but when there are many of them, this comes up, another one comes up and prevents the other one from coming down. And that establishes a kind of layer of equilibrium above the line.

It's not permanent. The permanency is only reached when really the Sol La Si of Kesdjan is there. That is where permanency starts, when one can count on it. If you remember the triangles, the Sol La Si of Kesdjan parallel to the Do Re Mi of intellect. It really has to be there. One can be committed but there's no permanency. You know, the permanency means that it is there anytime. Whenever one wishes, it is there. The preliminary period is, "I wish," "I still have to make it." " I can make it. When I'm committed I can make it, there is no doubt but it is not there.

Once, you remember, I compared it to a telephone which is there at anytime you wish. That doesn't mean you use it all the time. But if the instrument is correct, anytime you wish to talk there is the telephone for you to use. The other picture would be that at anytime I would like the telephone I would have to have

the telephone put in first. And then of course I could use it. Yes, that is really the difference.

But you see it is a difference between, - when one says about permanency you talk about infinite qualities and that is the difference between finiteness and infinity. When it is infinity it means everywhere and always; when it is still finite it has the possibility that you will run into an emptiness. When it is infinity it is here, now. Not after awhile, not even after crossing your leg. It simply means it is now, already, above or below the line, it permeates. So permanency means that consciousness has permeated unconsciousness.

It comes to the same thing as what I said some time ago about "I" joining in, merging again with "it", so it is true Participation in which Consciousness remains in existence. And then with enough dexterity, which you might say is the Experimentation, then permanency starts, you see. But that has to be the Do Re Mi of that intellect. Before it is permanent it has to be at Fa of intellect and it has to be at Si-Do of Kesdjan. That's where the permanent part starts. It is also in the enneagram the point nine again. Because the first time around in the enneagram it's still impermanent. If you'll remember the three bodies on the enneagram: from nine to six, from three to nine and from six to three. The point nine is exactly half of the intellectual body and that is Fa, and so when it goes over to the second circle then it has permanency. But before it reaches nine it is still impermanent. It has a high grade of development but it is not something as yet one can count on. It is really the entry into, you might say, the Kingdom of Heaven. It is at Fa and only at that Fa of Intellect that it is possible to create conditions. You see, if it is not permanent one never can create them. And creation of such conditions for Conscious Labor and Intentional Suffering is exactly at that Fa but that is fed by the Si-Do of Kesdjan. And Si-Do of Kesdjan, when that is free, then emotions are free to create a wish, to create conditions.

It's a very interesting little triangle that is formed of the big triangle of which the sides are Si-Do of Kesdjan, Fa of intellect and the new Do, or rather the Si-Do of intellect, is a little bit of a triangle, just like so. That is the entrance wedge into the new cycle. It is really the wedge in to which one goes from Self-consciousness into Cosmic consciousness.

Questioner: I can see this though from the Si-Do of Kesdjan and the Fa of the intellect. I can see now something else.

Mr. Nyland: That little triangle is the conscious man in miniature. It really means that at that time man has been reduced to its, almost I would say normal size on its way becoming "one". When it is "one" it is ready for the new cycle. And the first part of the new, going around between 9 and 3, the second time around the enneagram is the reduction of man to the point when he reaches (3?). And then he is ready to enter into Cosmic. You see how far off that is. And that is why, when (there's) permanence, yes one wishes for it. It's only when one is all the time with it. And when it is there all the time. Not that it always has to be used. That is an entirely different question. It's available at any one time. Omnipresence means that. That it is there at any one time, but it does not mean that I all the time want to use omnipotence. When I wish to call, God is there. And I am sure he is there because any time that I call he is there. So I know he is there. But I don't realize it until I have eternity or permanency.

When a full-grown man, emotionally and intellectually developed, comes to the point of his development, of the Do Re Mi of intellect or the Si-Do of his Kesdjanian body, he then has fulfilled the obligation of the Si-Do of his physical body. At that moment when he is there, that is when he could set out to become permanent or when he is willing to create conditions for him which make him suffer, he has then freedom from earth and he has freedom from his body. At that time he has a choice to leave it or not. If for some reason or other, he feels that it is necessary to continue to live he will stay on earth. If he thinks that he has fulfilled his function, that he is finished with his ordinary body, that he doesn't need it because his Kesdjan is sufficiently grown, he could simply leave. I mean, not kill his body because that has nothing to do with it, he simply disappears. It's a form of ascension to Heaven. But you see a monk who does that on his own has not asked God if it was right in that sense, he has not said "not my will but Thine," he has said "my will" and he has interpreted it in the direction which he thinks it is God's Will. That is why God cannot use him, not in the way he is. If he goes through

Purgatory he will be atoned. If he doesn't go through Purgatory it is lost. And as I say after a little while not even God will remember it. God doesn't keep a card file of such people. He does of those who are in Purgatory and quite definitely he will of those who become Souls.

Then again I say, how far away we are from it. But it's interesting as perspective you see. If one wants to consider the universe or the totality of all things as a very definite organized scheme, with laws or with a guiding spirit, it is a satisfactory concept. And I think for most people it is necessary to have it because they really couldn't live without it. I don't think it is essential for all, I think it is possible to live in oneness without having to make a form of it or without creating concepts that are more or less understandable in the terminology of Earth. I think it is possible to live on a different kind of level without even wishing to express it or wishing for a form and that of course belongs to a level of Kesdjanian existence, Emotional body, and Soul body. And for that reason then, Sol La Si of Kesdjan is aspiration and inspiration and at Si-Do silence, you remember. That is, one is not interested in words, what one feels and one knows it then to be there. It happens on Earth sometimes that that is reached but by accident. Then again it is exactly like the protuberance which happens to reach to the Si-Do of Kesdjan. But it does not apply any further to Soul body. Soul body when it starts on its own journey can choose between formation of words or not. It has that kind of freedom. The silence is not a necessity. The silence can be there but also permanence can be there. As a matter of fact any kind of a form can be chosen for anyone as man number seven which is the little triangle we talked about, to return to earth in any form he wishes.

You see, that is really how the process should take place, and you have to start at one place; you cannot say, 'Yes I have a thought'. What has that to do with it? I can say, 'Yes, I want to be ideal'. Also that I can describe. How do I go about it? All the beautiful things described in the Bible, that I say, 'Yes, I would not like to sleep'. What do I mean by sleep? Waking-sleeping state? How do I wake up? How do I wake up out of a physical sleep? I wake up in the morning by opening my eyes. If I have a waking-physical sleep, then I have to open my "I" in order to be really awake. So, this whole question of having a conscious experience of that what man is capable of at times, and sometimes thinking about it, indicates that there is a possibility, but the realization of man that he is not what he is, and it is only potentially that, and that there are limitations to man in his development as a subjective creature; that simply indicates that he is subject to the laws of Earth; and that for him, if it were possible, he should try to find ways and means to develop on Earth so that he could actually become free, and not having to wait until he dies. When he dies he is free, but what is there that is really in existence remaining free?

You see, objectively speaking, there is nothing in man, than only what happens accidentally, and although that what exists after death is of a certain spiritual value, it represents only that what belongs to a man's feelings, and the feeling center is developed because we use it, and it is exactly in the feeling center, if you know the terminology of Ouspensky, Man Number Four, where he starts to consider the possibility of further growth, and he hopes then that man as such can evolve. If that is there in man, and he dies, that remains in existence and it is around the Earth for forty days and then it is relegated to a certain realm of spiritual existence, the other world, from where it operates in which it has also a chance of Work, and it has to Work, because in that realm it has to develop Kesdjanian body.

But you see, why wait until I die if there is a possibility of developing it on Earth, provided I understand what the attitude should be of "I" towards me, or that what I now become as influenced by "I", and if that can create in me now a Kesdjanian body, which simply means a spiritual development further than the Do

Re Me, which I have, into the Sol La Si of that octave, then man starts to grow and evolve, and that what is his Sol La Si of Kesdjan together with the possibility of Do Re Mi Fa Sol La Si-Do of his Intellectual body, or his Soul, that would represent for him the possibility of a certain, let's call it, a Conscious existence.

I do not know if you see these relationships of three bodies or the development of the possibility of that, the development of man as he is; of course, physically he is full grown. He cannot add anymore to it. Intellectually he is practically nothing; he is on the borderline, and that what is functioning as his mind is good for earth and he can become very clever. As far as his Work on himself is concerned, it depends if such a man has visions of a possibility of the Lights of Karatas, sometimes mystics, of course, have that kind of an idea, and the joining of the Godhead from wherever they are and working towards it. Sufi is right for that, but the Wish really has to be there in order to develop that what man now has as feeling, to make it full-grown into a body, a spiritual existence, in which quite definitely certain things have to be done in order to fulfill the requirements of Aspiration, Inspiration, and ultimately Silence: those are the notes of Sol La Si of the octave of Kesdjan. But man usually doesn't know very much; all he knows is, as the Do Re Mi of his little feeling, that he has a little bit of a hope that something might happen, but he doesn't know what to do, and going to church or talking to different people doesn't help. It's got to be spelled out exactly what he should do, and if he is interested in freedom, how does he reach it? Because man is not free; when we say he is mechanical or automatic or so forth, it is true hundred percent. Even if I have thoughts about myself, they are already in some form implanted in me and how much is original as original thought I get stuck. I use all kind of associative forms and I cannot help it because my mind has been trained to formulate: as soon as I formulate I remain subjective.

In prayer also, I use words. If I could be silent at a certain time, being whatever it is I wish to be and not say anything; at such a time perhaps religion could become a part of you; but usually my prayer is to some God, highest form of Being, and it can be quite honest and truthful, but usually it has to end up that, don't do it for my sake but do what you wish. That of course is nonsense; we don't mean it; I pray for a definite reason even if I pray for good weather for a picnic. That is the prayer, the real prayer that I want for something, that I want to change

that what I now recognize as not being desirable, not belonging to man, not what is right, not that I can, or that I say, I cannot control myself, or I lose my temper, or that the way I am. Prayer would be actually that I ask God to take care of it, that he will prevent me from going through such states. It cannot be helped, it must be like that. But simply praying to God does not help. Why would he do it? Why would he select me?

Unless it is something that is my God. And when I make this God in my image, afterwards, I can become in His image; if I create that what is God with all the attributes which are non-subjective. It represents "I", and "I" is simply a word. But when it starts to operate in one's mind, it has a very definite function to fulfill. It's the beginning of an Intellectual body. This "I" starts with the Do; it is the striking of a Do, of a sound, which has in it all the overtones to the possibility of further development. And that what is in that kind of an octave Do Re Mi; Do means, at that particular state - Observation, Impartiality and Simultaneity. That is Do; it has to be struck very strongly. It has to be struck because there is a real Wish. The real Wish is fed by Magnetic Center. And it is put in such a way that I hope that that what I wish is real Objectivity. And that what I wish to become is to become really observant, and accepting myself for whatever it is without having to change it, without wishing to change it, simply the acceptance of a fact as it is will give me truth; not otherwise, and the only time that I can find that truth is when it happens at the moment. And when the moment of experience is the result of awareness. If moments continue, it creates a state of awakening, really awakening. Man is capable of it because accidentally he can have it. he knows it. He knows at certain times, we call them 'moments I don't forget'. It's simply that man realizes at certain times that he exists, and at such a time he does not know that he thinks or feels. He cannot because that what he experiences is much, much too superior for his ordinary thought or feeling processes. And nevertheless there is no question that he knows he exists because he never will forget the moment. When one is faced with death and danger, when certain things strike one so deep that they reach the essential essence, when there is something that is as if silence descends upon one, in which moment everything that one is doing in ordinary life disappears because it has no value.

It is the silence that comes mystically whenever one prays mystically, in contact with that what is, you might say, seeing that what is hereafter, or bringing it back, take any kind of a Sufi or any kind of a mystic. Meister Eckhart or whoever it is; all of them describe such moments of the unity, that what either flows from man to God or that flows from God to man; still not entirely united, sometimes immersed, sometimes still separate parts, but having the same quality. But at the same time the realization of an existence which is, in the real sense of the word, out of this world.

But you see, as soon as I say it is my mind, I'm already on the wrong track, because my mind is subjective and when I say it starts in the mind I assume that it is the mind the way it is and it is exactly the opposite. It is the way the mind isn't and for that reason I first have to assume that it is as if outside of me so that in the first place it is established the concept of really becoming objective, that is being able to look at me as if from a distance in which then the different parts of detail gradually disappear because the totality of myself then remains only as an existence without having to go into detail. And then when that is established, and I know now by experience what it is to be objective, or at least that I know what is meant by the word, and at times I can link it up to an experience even if it is of a very short duration, that at least I know now that my mind is not to be changed in the way it is into a different form of becoming so called better, but it has to change in its principle of functioning, and it should become an objective mind and not a subjective one.

This is the reason for assumption of "I". But, in reality what takes place in ones brain, of course, is always this particular activity. We call it objective faculty in a certain section which then as it is growing and as it is being fed, will start to influence the surrounding itself, when they, that surrounding gradually has changed its mind, as it were, of considering this intruder finally as a friend as a savior, as that what actually will help a person to eliminate the bondage under which he finds himself at the present time.

Now, if you remember that what is this octave, this soul octave, this Do-Re-Mi-Fa, etc. going up in further development, it runs parallel to the Sol-La-Si of Kesdjanian body, which is one's emotional body. And if you remember the particular diagram, that what now takes place at the beginning of ones intellectual body and real body in the sense of objectivity and what ultimately will grow out to become an intellectual body for man, that that in it's beginning as Do-Re-Mi, runs parallel to the Sol-La-Si of the feeling. So that whatever effort I now make intellectually, is corresponding to that what takes place in my heart. This picture you have to get very clear, because if now this "I" is part of me and if it develops and if it starts to have an influence on the rest of my mental functioning and

gradually, because of the introduction of objectivity, that the mind starts to function in a different way, and the different way is a different rate of vibration which is separated from the ordinary rate of vibration by means of a certain quanta of objectivity.

If one understands this that at the same time when this takes place in the brain, there is immediately a result in that what takes place in one's heart. And this heart now starts to function in an emotional sense and draws from that what is feeling energy from the solar plexus, and draws towards it all the different nerve nodes of feeling which are spread all over the body to become centralized within oneself in the place where it should be, the development of Sol and Si and Do and that what belongs to that Kesdjanian body in its further development of the second part of its octave. You see, if you understand this now that that what really takes place in man is not at all separated from him and that now what is taking place is exactly this participation of that what man must do for himself and to consider this effect in oneself as an objectivity entering into his brain, starting to grow like yeast then spreading out and gradually reforming and changing the surrounding in which it lives until finally and ultimately the totality of ones brain functions in a normal, completely independent fashion, not to be dependent any longer on anything that has to do with either feeling or even the necessity of an expression of the brain in the form of an activity.

There are two results of that. One is a relationship between the brain, the mind and one's heart, which at the present time doesn't exist, and the second is that since there is a relationship which has been formed simultaneously with the development of the brain, that then what is Kesdjanian, as Sol-La-Si, is in correspondence with it and it solves the problem of friction between mind and feeling. At the same time the only way by which this can be accomplished is by the furnishing, as a result of Work, a certain substance which Gurdjieff calls Hanbledzoin. And it is the formation of this substance in ones brain, in the thalamus where it takes place and becomes then for that what has to be fed, like a form of blood; hanbled, bled is blood, zoin, it is a Greek word, furnishing then the blood for the Kesdjanian body so that the Kesdjanian body can start to exist as a body with functions and that then develops in this emotional entity, three different things which are not at the present time known to one and which if they start to

exist, will immediately be producing in a person who is Working, a possibility of showing in manifestations that he is changing.

You see, it is not the brain that will immediately show its objectivity, but it is the feeling that can actually show it. One is Aspiration. This is an emotional quality which should be in man who Works. A man who Works has to have aspiration towards something that he calls his aim. This should be apparent in whatever is his manifestation in ordinary life, so that whoever associates with him will know that something is going on in him and that comes out towards others and becomes communicative. It becomes even influencing others. It has to have that kind of a value for other people that they become affected and infected and stimulated, that that aspiration of man is like a communicable germ which really affects someone else so that someone else will ask, what is it that makes such a person alive? It is because he has an aim, because he knows what his life is worth. He has solved the little problem of ordinary existence and accepts it for whatever it is and starts from there to build. He is an architect for the building of that what has to be built as his soul, ultimately, and using now at the present time a little bit of a scaffold in the form of his Kesdjanian body, which afterwards or so, can also be broken down because the real house is where he intends to live after he dies. You see, this aspiration, it has to become so apparent. It has to shine out through your eyes. It has to be in the posture of your body. It has to be in the way you look at the world, the way you consider other people, the way you sometimes in flexibility in your posture and your mannerisms, in the way you behave towards others, in the way you talk to them and in the way you can at times become flexible in your voice in order to illustrate that that what you are saying has feeling and emotion for the sake of the others, because you wish for the other to grow and you make him feel that you're interested and it is your concern. This is aspiration. This is the change in man. This is the note Sol, in the particular octave of his Kesdjanian body.

And the second note that is La, which corresponds to the Re of the Intellectual of the Soul body, is an Inspirational quality, that is that what is life within man now turns towards that what he is essentially within himself and in that he develops his Conscience. He directs then at such a time the Hanbledzoin to the formation of eliminating now once and for all, solar plexus, because that has to do with the outside world, but now he lives within in his inner life, in that what is

being built by means of this Inspiration is his heart and a section of that becomes his Conscience because he has to consider, he has to weigh. This is his inner life. This is his inner considering. This is the way he wants to be in relation to others and considering that what he is inside so that afterwards when he manifests, he knows that it comes from inside out.

You see this is a very important step. It is fully as important as the Re of the intellectual body, which for us means Participation in daily life in accordance with the mind knowing what to do and what should be done and doing it. This has reference to that what I call the solidity in man, the basis on which he stands, his foundation. That what he builds, that on which ultimately his Kesdjanian body will rest, that will give him the connection between that what is now intellectually affirmed for himself so that there is a relationship between that what he is thinking, in the right way this time, purely because it is intellectually correct with that what will give it form and shape and a desire actually to make it continue to remain alive coming, as I say, from the inside towards the outside. It is different from Aspiration because the accent is within. The accent is on my Conscience. The accent is on that what is reality within, Essential Essence. It is that point at which my Magnetic Center of life makes contact with that what becomes my manifestation and then comes gradually to the foreground and is expressed and becomes then part of me without shame, without being concerned that it ought to be recognized, without any wish for having admiration.

But, a necessity of respect, of being recognized for what it is and that one then in that sense becomes the bearer, I would almost say of good tidings, because it is that kind of a quality that has to become apparent in man when he is actually with his inner life developing to the extent that now after the aspiration and inspiration, and having settled for himself the balance between the two, that now he dares not to manifest. You see it's very, very difficult, because we're so dependent on our appearances and sometimes we want to keep on talking in order to fill a little void that there might be. We cannot stand emptiness. We do not know what it is to be filled and therefore we keep on filling it with all kind of nonsense and stuff that really doesn't amount to very much, but we can't help it because that's the way we have been brought up.

And now man has to face this fact that he is empty, and that he has no words and that he cannot say, he cannot even at such a time pray because he has to be and he has to live within and he has to withdraw at times from the world and he has to be, he has to put himself in this particular framework of not wanting to manifest towards others. It is another step, you see. It is a question then that aspiration and inspiration have been understood, that they are then in the proper place. It is a preparation inside so that ultimately then in knowing what to do, and to be silent, that then in that sense I know when I don't speak that I can speak, when I don't manifest, that I can manifest. It's exactly there where I've reduced everything to nothing, that everything can exist and all that it needs then is my brain to be able to tell what to do, because my feeling is ready to push it in that kind of a direction wherever it may be needed.

Now, you see, this links together with that what is the development of the Si-Do of the physical body. You see it goes together with that, because the Si-Do constantly means my attachment to Earth and it is now because of this intellect developing and seeing real values and receiving, you might say, absolute knowledge as facts which are truthful, that then with my feeling becoming an emotion in me and being actually the force that will now start to manifest, that what is now feeling, emotion of a higher quality, that what is mind, thoughts of a conscious kind, becomes now in its combination, because they agree together, the Will of Man To Be. This Will of Man To Be, means that he dissolves his Si-Do, his, that what he knows as Si-Do in his own little octave of physical body, that what has bound himself and it is still binding him to earth. Now his Will makes him behave the way he knows it is right to behave and based on his intellect, knowing, and his emotion feeling correctly, now he dares to manifest in life. He goes through the period of silence of preparation, in which there is that kind of prayer of wanting to communicate and to hope that if his task is going to be required of him, that he has to live his life, that he knows that in that particular process, he has to give up many things, many things that perhaps were dear, particularly to his body as such, that he has to learn to understand what are such requirements and to fulfill them up to the point where they are satisfied and no more and not less, either.

This kind of knowledge that a man then has, this knowledge of what is needed for his body, for the maintenance because such a man is still on earth and during the process of his life then, having gone through the silence and not as yet being forced to go through the death of his Kesdjan, he has to face the death of his physical body and that only can be done by gradually loosening himself up from the bondage of Earth. The bondage of its own physical body as Earth. The bondage of his habits. The bondage of his idiosyncrasies. The bondage of his clichés. The bondage of that what he still feels sometimes as a command and not being able to place it correctly.

It does not mean that man gives himself up completely, and mortifies himself and destroys his body. It does not mean that the body has no right. It has a right. It has a right for existing. It has a right to keep on breathing. It has a right to be maintained. It has to be fed. It has requirements which are normal and logical and which have to be understood in the proper place, but they have to receive just enough energy for the maintenance of that because, as far as the body is concerned, it has outlived its usefulness of growth, and it is not necessary to pamper it any longer and it is not necessary to overdo this so-called indulging in continuing simply because certain things always have taken place for that reason that they should continue. One questions the question of this wish and the question of will. Wishes are many. Will is just a few. A will to live. A will then to wake up. A will then to be conscious and conscientious. A will then to become a man, ultimately a will to be able to become a unit and fuse into one and to become then a Godlike creature, like God meant him to be or that what life within man actually requires of man, to be set free.

This is what life wishes. And sometimes when life; it can only wish it because it is so covered up with all our nonsensical ideas, it is so covered up with the idea of the moon belonging to us as a requirement, because it was part of us and split off and now it circulates around us and constantly effects us because it is in the idea that it should not leave us as being attracted by the earth, now we have to be punished because it reminds us all the time of what our personality really represents. I've said several times that if one actually Works, the moon becomes translucent, one sees through oneself. One knows what one is. There is no more fooling about it. There is no more silly nonsense. One has truthful facts. One

knows oneself for whatever it is that we are and one places it in the proper surrounding and relationship and again one only assigns to it certain qualities which are belonging to it and not in accordance with that what I sometimes think or what I feel, because now I know and the understanding that I reach because of Work, of that what I know of the value of myself, the understanding that gradually becomes part of me because inspirational values as coming from aspiration now have found their place, properly, within my emotional body, that then at that time, my will opens the road towards Heaven.

You see, you don't understand this sometimes, what is meant by this Heavenly quality within one. What is meant by the Kingdom of Heaven within man. It is only produced because of my Will To Be, and the Will To Be means Heaven for me, because that is a replica of God in man. That is really the Will To Be means life, and life in one is Heaven because the Earth does not furnish that kind of quality. When man in that wish, culminating into the Will to live, into the Will to be Awake, into the Will to join with that, mystically speaking, is God above, around, within, all around, eternally, within Him. He then becomes part of it and joining, loses all the division which originally existed. In that sense a man becomes spiritual and loses the bondage of this earth, loses the bondage of his body, he then, being free from that, has a new life. What other life one knows about and this kind of life to what extent I even can conceive of it, of what it ought to be, than only by a little extrapolation of imagining that that what I am now materially, gradually becomes a little ethereal and has a different kind of density.

My knowledge is so little, but my understanding as a result of the use of my Will, will be tremendous, because on that I base the road to Heaven. So that I can go up, so that God can come down. This is the building of one's Soul. This is the way the Soul becomes the ladder to grow further, to step on it, step by step, you might say stepwise in accordance with that what is now an octave, the steps being Do-Re-Mi-Fa-Sol-La-Si and in Sol-La-Si, the region that is reached in the Soul has already different characteristics, because it has overcome this particular extremely difficult loosening up, of freeing oneself from one's emotional body.

But we don't talk about that because it is not necessary. We wish a Will, the desire to want to remain; the desire to want to exist forever and ever; the desire to

know what is God for me; the desire to know that although every once in awhile I call God that what is still close to me and that for each person, his own God is his own little god and sometimes one shouldn't even use the word God, because it has so little to do with the totality of all existing eternity. But, of course, on the road towards that is gradually changing in density finally until it reaches the point of unable to return, because it is already omnipresent. You understand this, this question of losing, this possibility of returning means infinity and it is in that sense, that what becomes life as God ultimately becomes then God totally, including all the little demigods that are now in my way, which for the time being furnish me with a motivation for wanting to continue to live.

M1183 - Three Body Diagram

Whatever takes place in man and what remains for him his aliveness is a certain cell in his heart and a cell in his mind. These are the two things which will help a man to start to grow further, independently of Mother Nature. And it is there that really that the original thought of wanting to become conscious starts. And it is also there where the original wish to Work starts in one's heart. Man number four has this cell in his heart. Man number - I use this terminology, sometimes it is used by Ouspensky, it doesn't mean very much, but it is a little distinction - four and five are emotional men, six and seven are intellectual men. All of them have to be developed excepting this four which is below the line and is still in the unconscious area, that is, the subjective one. And when it grows out into its own Sol-La-Si, it goes into the objective or that what is now above the line; that is, what is really conscious area. Six and seven as man that - by the way, emotional body is five - six and seven of man is entirely in the objective area. So it is all potential in man except his man number four, and in his beginning of number six.

That is the Do of his intellectual body. This particular Do, it is struck in his mind and the mind now functions in two ways. Most of the time it functions towards the area which is unconscious and becomes his ordinary mental functioning with all the thought forms that we know and the thought processes. At times, the mind has an idea of a possibility of hoping for something that does not exist as yet, for himself - not a creation - but for himself, as a possibility of a development in the direction of unity with God. You might say this is an original thought of man which comes to him sometimes in flashes of the realization of his existence, in some way knowing that he should exist only, not only as a man on earth, but there has to be in him that kind of aspiration in him towards something else which he believes in at such a time. And Gurdjieff calls this the Lights of Karatas.

By Karatas is meant, in the book, a state of consciousness for man to be reached after he has full grown all three bodies and is then able to be fused in one. As that kind of unity he is ready to live - again using this kind of a metaphor - to

live on Karatas. So that man in his mind as he is, in this Do, being on the dividing line between the conscious and unconscious area, at times, and very seldom really, but nevertheless can have this thought. I wished I could grow. I wished I would know. I hope and I know that it is possible for me. That's about all.

He is helped in his feeling, when it is right, by this emotional quality of having this innate desire to know and also to wish at the same time. And from that time on, by means of Work, that what is now the beginning of his Soul, and that what is the completion of his emotional body go hand in hand. In the diagram, sometimes, we indicate them in two parallel lines which are constantly connected with each other. And the steps which have to be taken as far as Work is concerned, and explained, you might say, in an intellectual way, belongs, of course, to this observation - this becoming aware - this knowing in a certain way. Knowing in an awareness with an observing which takes place simultaneously with the event. And gradually out of this as a Do now wishing to grow further, will parallel to it be evolved the Sol of an emotional body.

The Sol of that emotional body is for man the Aspiration to a new life. It is his wish for a vitae nuova. It is his wish for a renaissance, a rebirth. A wish for him, based on the knowledge which he has and which has been augmented and can be augmented any time whenever he wishes to apply this particular wish for being objective, can now be helped in himself by having the aspiration towards the possibility of growing to become a man for him and to develop in him both his Consciousness and his Conscience.

The next step, the Participation in a Soul sense, it simply means, I go back to Earth in order to live; in order to live with that what is my consciousness to the extent then that I will be able to test out how truthful it is and how permanent. It is a testing place. It is a return to oneself. It is a return to that what is behavior forms in life in order then in that conscious state to be able to do certain things or to understand certain things which one doesn't and hasn't understood before but now is able to do in a more conscious state knowing that it is right.

This is parallel to the development of La in the emotional scale. And that is a returning to oneself in the form of Inspiration. To know that what is within one as

one's heart which ultimately will have to give to man the motivation for the continuation of his wish to overcome the difficulties that are in the way. Whatever happens after that, this question of Experimentation, the question of Silence and so forth, it doesn't matter.

M1325 - Three Body Diagram

For man the relationship for himself when he wants to grow is primarily attached to his feeling and mostly when they become emotional, that is more and more purified, it is the first step for man to be able to understand his life on earth. Therefore, this emotional quality is connected with the possibility of growth of man. And in the first place the formation of Kesdjanian body is dependent on it. And in the second place that what was used for the digestion of ordinary food in an ordinary physiological system is air, breath, which he takes in, becomes the basis for the formation of something that will ultimately give him freedom from the Earth. Although, you might say, temporarily only because that what is still of this Earth and part of Kesdjan being already formed on Earth and made up of that what we call the real wish of trying to find out the meaning of one's life.

We say sometimes in simple terminology it's man number four. It is, of course, in the octave the Do, Re, Mi of the beginning of an Emotional Body but it still belongs to earth and it's because of this quality that Kesdjan still will die. It has to because nothing of this earth can remain when a man wishes to have a Soul. A Soul begins at the time when his physical body is dead and when all the remnants of an emotional existence also have died so that then man can become what he really should become.

Explained in terms of the Enneagram, what real man is, is what he becomes after he has completed one cycle from nine through three to six to nine but in that particular state at nine he is still half developed as far as his Soul is concerned although when he completes this cycle he is finished with that what belongs to earth and also he's finished with everything that is mortal, his physical body has come to an end at six, his emotional body has come to an end at nine and at that point whatever energy there is available because of the death of his Emotional body is now used for the further formation of his Soul in a form of this Sol, La, Si of the intellectual octave which really connects man at that point with the overall cosmos when he leaves his own solar system.

When he leaves his own solar system is saying exactly the same as that he dies to that what at the present time he possesses and that in this something is sacrificed which he has made, that is the second part of his Kesdjanian body and the function of that is only to support the beginning of his Soul, you might say in its infancy, and the parallelism between what we now call Sol, La, Si of Kesdjan and Do, Re, Mi of Intellect is simply that they for some time are joined together until the point nine is reached which is Fa on the scale of his Intellect and that then at that point the end of his Kesdjanian which is Si-Do. All energy that has been accumulated in the Sol, La, Si of his Kesdjan becomes available for Intentional Suffering.

You see you have to understand these things and they are not so difficult and they are not theoretical and it is a very good thing that if you have sometimes a certain thing in your pocket like a little drawing or something perhaps that you make like a little disk of wood and you write on it, that is you scratch on it, something to remind you. For instance you may have the Enneagram on one side of it indicating what is this symbol of life and what is this particular symbol of a possible development of man. And on the other side you may have the relationships of bodies as expressed at different levels of being.

The physical body and the beginning of his emotional body for man represents his level at the present time. When it is predominantly physical the level is low. It is much closer to the animal world. When the level wants to be higher that is if man has an idea that he would like to grow and evolve out of the conditions in which he now lives he has to emphasize that particular part of him which has become a little bit more permanent although it is still subject to destruction it does not belong to his physical organs in a general way. But you might say they are of a refined kind particularly his feeling which for him then means that such feelings wishing to grow out in a certain direction of freedom must be directed towards that what is the end of his evolution and the end of his evolution as man of course is God.

And it has to be in the direction of his Endlessness that man starts to feel and he hopes then by thought sufficiently interested in the possibility of freedom to establish for himself an equilibrium between his mind and his feeling and because

of this what is now an equilibrium as two forces, you might say again like we talked about last night, meeting in man that then the resultant becomes an activity in the sense now that that what is formed in him has become Will and that his Will is expressed in the activity and the willingness of his body to do something.

M1331 - Three Body Diagram

All these exercises are connected. They all have a very definite meaning, and it is good to understand what is really meant. Because you must understand what really is the meaning of trying to Work, it's to change the totality of oneself into a higher level of Being as combined and as having within it three definite functions which have come to its fullest growth. And as you know, that man in an unconscious state and living on Earth, in the first place he has no need for a full-grownness like that, but in the second place if he were full-grown there would be a possibility that he would leave Earth. And for the sake of Earth itself and for the sake of the laws of Mother Nature it is required, when man is on Earth, and he stays unconscious as long as he possibly can. And the reason that he stays unconscious is because his so-called Consciousness, that is the mental processes of man in an unconscious state, are not sufficiently developed even to have a certain inkling of what he should become. And that for him a force which is needed in order to grow is not sufficient when he only has half of a Kesdjanian Body.

Now, this of course implies that when a man starts to grow he has to take what he is and work with that. He starts from the place where he is at the present time living and these exercises are meant to acquaint a person with what he is in reality, that is, in an absolute sense, or that the information he receives is truthful. And that only on the basis of that kind of a truth he will know with what he has to start and as I said, I think before, that that supplies a man with the foundation on which he then starts building. And the building is the continuation of that what is the beginning, now, of his emotional body, Kesdjanian we call it. If you want to express it as an octave it is the Sol La Si of that octave. And when you want to compare the possibility of growth for man in an intellectual sense - that is, that he then could make or produce or build a Soul - that at the present time, in an unconscious state, man only has Do of an octave, and that the process of development of becoming Conscious simply consists in first developing the Do Re Mi of an octave. And that that kind of an octave, if you want to describe it, it is striking of the Do, simply means that although man has an intellect, there is at the present time a possibility that he starts to think about what might be the purpose of his life. And that every once in a while a certain thought - almost I would say

accidentally - comes to him. Gurdjieff calls this a seeing the lights of Karatas. By that of course is meant Karatas as a body in the Universe towards which Beelzebub and Hassein are flying, that it represents the condition of how man should be if he were free from Earth or if he had developed harmoniously and becomes an entity. You might say it is allegorically of course an idea that on that kind of planet there is His Endlessness. And flying towards it simply means growing as much as one can, freeing oneself from the bondage of Earth, and that the bondage at the present time on Earth is represented by that what man has now fully developed, which is his physical body and which is the Do Re Mi of his Emotional Body, and the note Do.

I do not know - we talked did we? I do not know if we did talk about the diagram of the Three Bodies which are related to each other, and maybe we didn't. And maybe it is better if we postpone it until I come back because I would like to show you on a diagram what is really meant. But for the time being maybe you can understand a little bit that the Physical Body, as represented by an octave, reaches up to Si-Do. That is, the Si is struck but the Do not, because Do in that particular diagram would mean death to the Physical Body. At the same time, that what also exists is the Do Re Mi, the beginning of his Emotional Body. In the terminology of Ouspensky we call that Man Number Four, although Ouspensky doesn't call it that way, it is really the meaning. That what is his physical body is Man Number One, Two and Three, and the number simply meaning that one or the second or the third of the centers predominate. Man Number Four is an emotional man; it is a feeling man, but interested in the possibility of growth.

You see, an ordinary man physically, the three organs that are taking the place in his body for the fulfillment of ordinary functions in ordinary life, are represented by the Sol La Si of that particular octave. Sol, La, and Si: Sol, intellect; La, emotion; Si, sex. But parallel to that is the Do Re Mi of his Emotional Body and the Do Re Mi of that represents a certain possibility of development for a man in which he then starts to believe, and you might say he has a certain sense of the possibility of growing and outgrowing the condition in which he is, and then ordinarily evolving to a higher level of being. That in this particular octave there is a Fa. Fa always means a difficulty, we call it a bridge which has to be overbridged, as it were. And that if you look at an octave it is made up of two triads: a Do Re Mi and then a Fa and then another triad, Sol La Si. That man physically has two triads,

and that Fa for a man in a physical sense is the place where he starts breathing. And that because of the breathing and the inflow of air he will be able to fulfill his functions and grow further in the direction of the Sol La Si of that octave.

And at the same time there is also formed in him the beginning of an Emotional Body, and it is that part of the Emotional Body which we call in ordinary life our higher feeling, and which enable man to believe in the possibility of further growing out of the condition in which he is. So, there is a line between the SI-Do and this Fa; it is horizontal, it's on the same level. And extending this level further as a line - I mentioned it last night - the Do is simply on the same line as Si-Do and Fa.

The Do now, because it is on the dividing line between an unconscious area and a Conscious one, can look at certain things in two ways. One is his ordinary mind being used for that what is needed for his unconscious state, and that we call our thinking process with all the different things that are in the mind like memory and pondering and all the rest. Whatever it is that man needs in his intellectual center, as we call it even on Earth, is simply that he will be able to arrange things, that he can anticipate, that he has a facility of memory and that of course in his mind he functions by associations and in that sense he acquires knowledge. At the same time his intellect, being a Do and being at the dividing line between an unconscious and Conscious state, is also able to look towards the Conscious possibility. It is very much as if this intellect has two faces like Janus: one looking toward unconsciousness, as man is as he is; the other looking towards the potentialities, if they could become actual. And that now for the purpose of the wish which is in the Emotional Body as a beginning, that that looks for guidance, again I say of a pure kind of intellect, and then it becomes dependent on that what is the Do giving then advice or the indication of what is meant by Work. So that then that if Work is understood with that particular phase of one's intellect, that then there is an emotional quality which expresses itself as a wish, and that by means of this wish, that what is now known becomes applied in the behavior form of the physical body and only to the extent that such behavior forms are now observed.

At the same time, when I wish to wake up I employ that what is still an unconscious state of feeling and an unconscious state of thinking, but gradually by having the little "I" function as an "as if" and after some time becoming reality of actually existing as an Objective faculty and Observing and recording facts about myself - certain things are introduced in that little 'I' of Objectivity, collecting of facts which are truthful, and that that what then can take place, it is a second step.

I have to explain that. Intellectual Body, as you know, is the Do Re Mi above the line, above the line which separates unconscious from Conscious. The Do Re Mi of intellect is completely in a Conscious area. All that it starts is the Do, which is on the dividing line. The Do in that sense, turning its face towards the possibility of Objectivity and Consciousness is, or consists of, the three steps I've mentioned: Observation, Impartiality and Simultaneity, That is Do; it is a triad by itself and when it becomes a unit one is ready to go to the next step. It is a step, it is not a flowing easily into, although there is energy that will go there. There is definitely a difference between the note Do and Re in vibration rates.

Re means, in our terminology, Participation. It is very simple to understand it. It is the little "I" at the present time sufficiently grown up so that it can be of use to the personality. And then the wish is expressed on the part of the personality, exactly the same as in the creation the wish was expressed to make something Objective, and that this Objectivity, functioning as little "I" and growing up, now has two attributes. One is Consciousness and the other, in that state, is only Benevolence. As a result of being created by me as a personality, there is a benevolent attitude on the part of the little "I", and now when the personality gets ready to wish to call "I" back to the place where it was started from, little 'I' returns to the manifestations of the physical body and also the different organs as they are functioning. And then "I" starts to Participate; that is, it becomes part of the activities of the body as a result of whatever it thinks or whatever it feels, or even perhaps as a result of what gradually becomes Consciousness and Conscience. And in this particular operation the "I" remains Conscious and the personality remains unconscious, but is affected by the presence of Consciousness.

Consciousness as represented by the little "I" functions in two ways: one is giving light, which is real Consciousness; the other is giving heat or warmth, which

is Conscience. One goes to the formation in the brain, of being affected by that what is the beginning in this, in these little places and gradually spreading from there to the activities of the brain which are unconscious and converting them and affecting them the same as yeast gradually penetrates into the dough of the bread. At the same time, that what is Benevolence on the part of the little "I", that what becomes residual in the Consciousness, this time will flow towards one's heart. It's a strange kind of a process and it is not so easily understood. And it is simply possible because there is no direct road now. And that that what is being formed in the brain as a result of Consciousness is also a certain substance which is similar to blood but of a different kind of quality and also a different kind of density. Gurdjieff calls it Hanbledzoin; it is the blood of Kesdjanian body - Kesdjan is the emotional body; I say "Kesdjanian". The blood that is necessary for the maintenance and the formation of it is now Hanbledzoin. It is a substance almost, you might say, of a hypnotic character which starts to flow from the brain - again, the thalamus is used for that purpose - and starts to affect in the heart a condition resembling Conscience, using whatever there is of feeling that can be used and transported from the solar plexus gradually going towards one's heart and making one's heart functioning in the sense that it is already familiar with the distribution of blood through the physiological body, that now this Hanbledzoin can be sent through the Kesdjanian body.

I don't want to go into further detail because otherwise there is too much that would be left out. I still want to say a few things which are important. The reason why Conscience and Consciousness can agree is because they were formed and instigated by the same "I". That is, the "I" is now sending energies, you might say spreading it, almost converting or making the rest of the mind realize that functioning in accordance with an Objective sense is required for the individual when he actually wants to grow up and become free. And that at the same time the formation of Hanbledzoin is a result of a condition of Consciousness in the state of one's life, and because of that - this Hanbledzoin being used for Conscience - there is between Consciousness and Conscience no disagreement. And this is extremely important because it changes exactly the condition in which man is in ordinary life, because *there* his feeling and his mind *very* seldom do agree and because of that the man is in, in a complete imbalance - completely, you might say, chaotic because of it, since his activity is dependent on that what is ordered from his feeling or ordered from his brain - and man many times does not know what to do.

It's exactly because of the unity which now exists between Consciousness and Conscience that the Will can actually perform. And the will because of that, since there is no dispute, no question of disagreement, is of course much stronger than any kind of a wish could be.

It's important to see this. I call such a man, of course harmonious; it is also an Individuality. It is a person still living on Earth, still fulfilling all the functions of an ordinary kind by means of that what is his body, still having within him Man Number One, Two and Three, still having Number Four as the possibility of an Emotional Body starting out and constantly being interested in furnishing food to cross over the Fa bridge to the Sol La Si of Kesdjan. Sol La Si is Five, Man Number Five. Man Number Five in relation to Four simply means that Five is permanent; Four is not as yet. Four can change and fall back on Do. When once Fa has been overbridged there is no possibility of falling back on Do; it can fall back on Sol but not below. And exactly the same kind of a relationship exists for the intellectual body, in which its own Do Re Mi is Man Number Six, and the Sol La Si is Man Number Seven. There is the completeness of Man. For harmony, man has sufficient when body Six is developed. Body Seven, or rather, as Man Number Seven of a certain quality, a certain intellectual density which belongs to the understanding of his life, not his knowledge. Man has no particular need as yet for becoming harmonious, but Man Number Seven is the bridge which is furnished for him in order to go over from one state - of unity of man - into the state of a different kind: higher, and a higher form of Consciousness. Man Number Six, up to Man Number Six, belongs to self consciousness. Man Number Seven produces the link between man as self conscious man to cosmic Consciousness, and those are the different gradations.

M1381 - Three Body Diagram

Jim: You had said that the noble gases were a closed ring around the nucleus.

Mr. Nyland: Yes.

Jim: To extract those, do you open the ring, or do you just then take the whole thing?

Mr. Nyland: Take the whole thing.

Jim: That's a theoretical question, but I wondered about that.

Mr. Nyland: No, no, it's quite right. It is a theoretical question, but it is under certain conditions when it is then taken in, there is a condition in the body in which that kind of chemical can be digested.

Jim: Because in an earlier tape, too, you had said that the octave works that way; that the rings - you close one to go on to the other, and I wondered if there was a connection.

Mr. Nyland: Which - about the octaves? Because you have to be more clear about what you mean.

Jim: I think it may have been the Los Angeles tape. It's the one that you gave a complete picture . . .

Mr. Nyland: Of the three octaves?

Jim: . . . of the three octaves.

Mr. Nyland: The three octaves are related to each other in exactly the same way as the rings around the nucleus.

Jim: That's what I thought.

Mr. Nyland: But it is not so obvious there, because when the introduction of air into the first octave, that what gives so-called the shock to the physical octave, is like the introduction of something entirely different from that what otherwise in the unconscious state would take place. When I start to breathe, that is, at the point where I wake up physically in the morning, by then you might say unconsciously breathing, but having then at the same time the different sense organs begin to function - I go over from the state of hibernation into the state of sleeping-waking. And it is the introduction of that air which is different from the solid and liquid food, that furnishes the shock and at the same time introduces a new element which is equal to the quanta which separates the two rings around the nucleus. When impressions take place in an unconscious state, they belong to the sense organs as they are. But when the personality is under the influence of this conscious effort of waking up or becoming aware, then that what is taking place with the energy coming from the sense organs, is then, you might, say loaded again with a quanta which is this time it represented by Objectivity. So you see, in that sense they are related to each other, but it is not as octaves.

Jim Hearne: Well, I don't completely grasp it, but I see the direction.

Mr. Nyland: It is not so difficulty if you see the different rings as separated by means of certain forms of energy which go over from one to the other, from one ring to the other.

Jim Hearne: Oh, I see. The rings don't enter?

Mr. Nyland: No, they don't enter, but they go over into that. The same thing when these two are there and become related by means of something different, which does not belong to the physical, but which does belong to the Kesdjanian. And that Kesdjanian giving at this point Fa, where the physical is, from the Do of the emotional body, introduces that time air, and air becomes as a principle the same as a quanta, a new something entering into the body.

When the body is born, the air enters into it and makes the physical body start to grow. It has a life of its own during the period from conception to birth. When it

sees daylight at the moment of birth, it starts to breathe on its own. And that is a shock to the baby as it is being born, when it starts its ordinary life on Earth. So that introduction of starting on its own to use its own lungs and not to be dependent on the mother will mean for that physical body to enter into a new state.

Jim Hearne; That's Fa of physical body.

Mr. Nyland: Yes. That is as far as physical body is concerned. And in an unconscious state that what takes place with what we now have as sense organs belonging to the regular physical body and only distributing whatever energy it has received by means of it for the unconscious state and the continuation of the unconscious state. When I wake up, something is there that takes place at the Do of Intellect which then because of this condition of Objectivity introduced at that point, that is I change at that point my intellectual way of thinking into an awareness, something is added to that what is now an intellectual function, and then becomes, as an Objectivity, an addition to the force of energy which is represented by the ordinary five sense organs energies. And <u>that</u> is the new something that is added to it, which then enables really three things at that time -it enables three things to take place. One is the possibility of the further growth of Intellect into the Do Re Mi of that particular octave. The second is the helping in the emotional state to overbridge the Fa of the Kesdjanian octave. And it helps the Si-Do of physical to loosen up the relationship between Si and Do.

Jim Hearne: Now, can the Do of intellectual octave go further until Fa is bridged of the emotional, Kesdjanian body?

Mr. Nyland: It takes place in the three places practically simultaneously.

<u>Jim Hearne</u>: I see, it's a little behind. You said on one tape parallel.

Mr. Nyland: It usually is because it depends entirely where really the requirements are. That is, there is a certain state of the personality, <u>some</u> of which you might say are a little easier attacked than other states. And it depends entirely on the type of a person or the condition in which he is, where most of that kind of food will go. If it is an intellectual type, it will go much more into the development

of the Do as an observation and impartiality and simultaneity. But, if it's an emotional person, it will go in the development of an emotional body. And when it's a person who is attached to his physical manifestations, and realizing that that combination of his manifestation being identified with what he is, the energy will then go to help loosening up that what is now manifestation and give him more freedom. For instance, that such a person in the observation will look at the manifestations of his body as less and less real for him, and wish to be able to do without that what is now manifestation or to change his manifestations, or to become less and less dependent on them. If I remain observing that what I now observe, and I accept the fact of that manifestation as it is objective, that fact, that is now recorded in my brain, afterwards becomes food for thinking about what I am as a personality. And this is where the critical impartial observation comes in for a person who is Working, receiving now material which is more Absolute, will enable him then to look at his manifestations as belonging to a man or not belonging. So for such persons the energy will go more and more into the loosening up or the freeing of the manifestations, you might say, from his personality. You understand?

Jim Hearne: The Re of intellect could happen before the Fa of Kesdjan?

Mr. Nyland: No, I don't think so. The Fa of Kesdjan is overbridged at the same time when the Do is really affirmed in the Intellectual Body.

Jim Hearne: Oh, I see, when it is affirmed.

Mr. Nyland: It has to be affirmed. That is why the Do of intellect is three-fold. And it has to consist of this observation process and then the impartiality being introduced, and simultaneity into the impartiality. So that really when the three start to function even if they are not all 100%, there is a definite quality that enables then the emotional body to go across Fa. But the next one will be a development of Sol in Kesdjan and parallel to that, it will go to Re. Now between Do and Re it vibrates. It does not immediately go to Re. It is every once and a while to RE. And every once in a while it has to go back again, because it is not sufficiently reaffirmed that it can leave Do for whatever it is. That is, Work is not sufficiently established that one can count on it. Or, to say it a different way, the

little "I" is not sufficiently grown up that it can dare to go on its own development in the Re-Mi. You see? But as soon as the Re is reached, Sol is also reached.

Jim: And this is simultaneous?

Mr. Nyland: Simultaneous with that development in the intellectual, also the emotional will start to develop, and together with the observation that one has and that becomes intellectually known, something else starts in an emotional sense of more and more having the wish to become more awake by including - I have to be careful with that because Sol represents an aspirational quality and it feeds man at the time when he becomes more and more awake and when his sense of awareness starts to function; he sees himself more and more in a relation towards the rest of the world. He sees the rest of the world as being exactly like he is mechanical and whatever automatic reactions a man has. But his mind helps him to understand what he is in Reality. It will produce in him a Wish and that is the Aspiration towards wanting to grow out of it, or wanting to evolve. You see? That is what Sol means. And it has to do with Re becoming interested in developing what man is as he is now with "I" coming towards that what is personality in order to help to change the personality into a different kind of being as Consciousness and Conscience.

Jim: At this point you could begin to really understand the rules of Objective Morality.

Mr. Nyland: Yes you could. At that particular period when one goes from Do to Re and there is a Participation, one wants to participate in that what one is for the sake of satisfying the Aspiration towards evolution. And the evolution is then defined as something that man now existing on Earth has an aspiration to find out what really his place is, not only on Earth, but in relation to that what he should develop into; so that that what now you see, whenever this goes parallel, and then of course, there is no further parallelism with the physical body because at the Si-Do that is the end; this is all above that particular part. You have to see more and more that the physical body as an octave and the Soul body, the Intellectual body, belongs on top of it. So what we are talking about is the connecting link between the two and that really the three bodies belong together, so that that what takes

place now with Intellectual body at Do Re Mi is the equivalent with the Sol La Si of emotional. They belong together and what happens here happens there. What happens in my intellect as consciousness happens in my conscience, in my heart. So when I go from Do to Re, I also go from Fa to Sol. So the Participation is linked up with the aspirational quality of man. Going from Re to Mi is linked up with the inspirational quality as represented by La of the Emotional. That means the realization that that what I am, wishing now to follow through on Aspiration, I have to turn inwards to my inner Life to get real inspiration for the wish which is much more real. This is exactly the same as that what takes place intellectually going from the Participation problem into the Experimental one, where one starts to realize that that what Man is in his limited sense should expand to be able to adapt itself - to adapt the personality itself to the possibility of further growing into a realm which he does not know but is still within his means. Inspiration really means exactly the same thing, because that what is innerly in Man used - to be used for the purpose of evolution, will mean that a man will have to grow into directions to which he emotionally as he is not as yet, for which he is not as yet equipped. All right?

Jim: This would be on Earth?

Mr. Nyland: All of it can be on Earth. Even from Mi to Fa can be on Earth. And Fa in Intellect is again equivalent to the Si-Do of Emotion.

Jim: But on Earth you don't go past the Do Re Mi of intellect?

Mr. Nyland: Oh yes, one can.

Jim: You can go . . .

Mr. Nyland: Yes, one can. It depends on what one does at Fa if he can cross the bridge at Fa. The actual creation . . .

Jim: We're getting a bit . . .

Mr. Nyland: We are talking a little bit about man number six and seven. It

doesn't matter because it belongs there. Man can reach the state of seven on Earth. There is no doubt. But for that he has to have the energy that comes from Si-Do of emotion. And if the emotional body goes through the same stages as the physical, that is the loosening up from that what is now an emotional manifestation, and the usage of that energy in order to create conditions which are completely unusual for Man in the form of wishing to suffer intentionally, then he has a chance to go through Sol La Si of his Soul. They have also different names but they belong to a different realm already because they become the umbilical cord between self-consciousness and cosmic-consciousness. But don't let's theorize too much about that because . . .

M1471 - Three Body Diagram

I'm interested in finding out what I am now. I'm interested to find out how I can set free what at the present time is being bound. I'm interested in finding out to what extent my subjectivity prevents me. I'm interested to find out the real truth about myself because I know that truth will make me free. And for the reason that I wish to be free is simply that I have taken the responsibility on myself to continue with my life the way it is now in this body as it is, and the acceptance the way it is, gradually by understanding that what is and becoming objective to it. That then when a little "I" can start to function in an objective sense as if it is away from me, and looks at me - that is, observes me in a certain objective manner and collects facts - that then this little "I", being part of me - because after all it was created - that that what is creating a little "I" comes from the voice of my Magnetic Center. And it wishes, when this Magnetic Center is imprisoned, to have someone outside to help in order to open the doors so that little Magnetic Center can come out and then be free, almost I would say, become joyous in the freedom which is then given to it. That in this direction, that what is wishing now to be set free, creates, as an ordinary wish, or a purified wish, or a subjective state, a condition in which the little "I" could start to function objectively, and thereby constantly Working on oneself in the accumulation of facts which are truthful, this little "I" will grow out into an entity, and then remembering how it happened to be created, will remember me as an unconscious being. This we call Benevolence.

There is an emotional quality in the little "I". It is not only Consciousness. The emotional quality of an "I" is the beginning of one's Conscience. And that therefore, when "I" starts to grow in the accumulation of facts, together and parallel with it, certain things take place in this formation of the "I" as an objective possibility in the brain of man, which can take place in certain sections of the brain which are still suitable for that purpose. That, at the same time, by means of the thalamus, there is a possibility of gradually forming certain substances which will help the formation of one's Conscience. And that the Conscience of man gradually will be seated in his heart, and that for that reason, a result of that what takes place when one is observant - that is, when the little "I" is observant of "it" - that "it" changes in physiological conditions and allows the solar plexus to move to the

heart and it means changing my feeling into emotion. It is this Conscience that I become interested in even more than my conscious state. I will deal with Consciousness later when it actually can grow out into a Soul body. But for a man it is needed to first have an emotional state which will give him in his Conscience an ability to judge what is right and what is wrong, and his rightness is determined by that what is useful for his growth in an evolutionary sense, and what is wrong is any kind of an obstacle that will prevent it. But that his Consciousness will have to be sufficiently developed to give him light, and that the heat and the warmth will come from his Conscience, from his heart. So that if man could have these two factors within himself, and functioning in homogeneousness - that is, no dispute - because we know unconsciously in man there is constantly this conflict between the so-called mind and his feeling, but in a conscious man there is no conflict between Consciousness and Conscience, because both are developed at the same time with the same kind of matter.

When Consciousness and Conscience, when light and when heat or warmth exist, man can act. He then will be a unit as far as his mental processes are concerned. They are not thoughts; they are then understanding. And that what takes place in his emotion is not any longer an ordinary feeling. It is a yielding to the possibility of further growth and a contact with His Endlessness as man would like to believe, because such a line which is vertical, away from Earth, extends with his wish to Infinity. In reality it doesn't because it only reaches up to the Sun; it goes past the planetary state. Man's emotional states are his planets. His Consciousness is his Sun. He himself is a solar system in which his body is the Earth. And for that reason the observation, as Beelzebub explains it with observing the Earth from Mars, is in a state of an emotion comparable to Mars looking at that what happens on Earth - which is the manifestation of one's body.

What ultimately can take place is, when there is the relationship between Consciousness and Conscience, is that man then can have a Will acting as a result of the combination of that what he knows is right and for which he has the ability to do. That is, the energy which is gathered in his feeling center, now functioning as an emotion and situated in his heart, with that what has become, because of the Participation of the little "I" with the functioning of "it" as his body, the transformation of man from personality to individuality has taken place. And what

man originally had as an ordinary kind of a wish, becomes his Will to execute, as a result of the unity between Consciousness and Conscience, that what is required for the body to do, becoming a servant ultimately to Consciousness in a relationship where his body becomes the negative quality concerning the positivity of his Consciousness. Again in the terminology of Gurdjieff, his emotional state becomes the neutralizing force. All it means is that what is in between positive and negative cannot function than only by attacking each other, and then the strongest always wins. But it has no further possibility of going out of the state in which they are; it stays on that surface. The introduction of the neutralizing force simply means that that what I can receive from either the negative or the positivity as a force, can be united within another force without connecting each other, but affecting that what is the force in between. And that force in between becomes active when it receives from the positivity or negativity its energy, and then converts it by means of this neutralization process into a new force which has a new direction and this time the direction is upward, away from that what is Earth.

But again, this takes too much philosophy and I don't want to talk about it. Man can become complete on Earth if he wishes hard enough, if he is willing to Work, and if he is Working in the right way. Because all kind of nonsensical ideas are usually spread about concerning the ideas of Gurdjieff and most of them are quite idiotic because they stay within the realm of one's own ordinary thought process, or even one's ordinary feeling. That what is exact language simply means that, when I wish to Work, the little "I" is observing in accordance with the three principles we have talked about. Now what will one do? To find oneself as one is and to establish that fact, and to make sure that that what is a fact is always a fact and does not change.

When the accumulation of sufficient facts of that kind has been sufficient, one builds on top of that as a foundation. And the building means the formation of furthering that what is now feeling into an emotional state, as compared to the possibility of growth expressed in the form of an octave, When there is a Do Re Mi, it is the beginning of that what is an Emotional body. And that what is needed and what is at the present time potential is Sol La Si of that octave. The octave as expressed in the development of a physical body is Do Re Mi Fa Sol La Si. Si to Do means death for the physical body. Do Re Mi is the development from early

stages of conception until birth, Fa means the introduction of air where the body is born and then starts to breathe on its own, and then forms its own Sol La and Si is the state of preparation for dying. Sol and La in that octave are ordinary functions of intellect and ordinary feeling. That what is Kesdjanian body is potentially Sol La Si, actually, Do Re Mi. Sometimes we call it man Number Four and Man Number Five. That what is Soul for a man is Do Re Mi Fa Sol La Si Do. That is, what exists for man at the present time is only Do.

One can say it this way: Mother Nature is only interested in man as a transforming station for the maintenance of Earth where Earth happens to be in the scale of the cosmos. We call it a cosmic ray. And that what is Earth with organic kingdom, happens to be in the scale also expressed as an octave, at the point Fa; that Earth as a whole, belongs as a unit to that kind of a cosmic scale and has, as a potentiality, a development to become a real planet. And for that reason Gurdjieff calls Earth unfortunate because it has to work, you might say, for a living. And as a result, each human being on Earth has to Work for a living, because that what is the condition of Earth, where Earth is and what we call Mother Nature, is communicated to each person on Earth, and this is why we on Earth have such a difficult time. But that at the same time this process which is now preventing us from further growing, because for Mother Earth it is needed that mankind exists as a transforming station of feeding certain conditions both of Earth, what we call the Moon, having split off from the Earth, and mankind being used as food for the Moon; but at the same time will also feed that what is on the other side of the Moon as the growing end, and it is called Anulios. And the process of man in looking at the Moon within him, which are his manifestations, can clarify, because of Work on himself, becoming more and more transparent in the manifestations of himself, so that when he then is enabled, because of his changed state and his increased perceptive ability to look as it were through the Moon, he will be able to recognize Anulios as the growing point of that kind of scale comparable to that what is the growing point in himself which is his Magnetic Center.

The reason why one wants to become objective is simply that there is a reason then for wanting to continue to live. And to be able to develop that what Mother Nature at the present time does not give anymore, not being interested in losing humanity, as it were, but whenever man wishes to grow, Mother Nature has

to acknowledge that there is something that is outside of her domain, and she will be unable to keep you. A man can develop his Sol La Si of his Emotional body. In the development of man, when he becomes conscious and conscientious, is simply the Sol La Si indicated by Aspiration, Inspiration, and Silence. Those are the three notes for him. Aspiration he receives when he starts to look at the rest of the world, and is filled with the potentiality recognized within him of that what could grow out.

And the wish then, being affected by that what is surrounding him, starting within himself a wish for further growth - this will give him Inspiration within himself as a potentiality then becoming realized for himself actually living, as it were, within his inner life, and starting his particular thoughts and feelings and activity from inside out. As it were, returning from the place where he has found himself as essence, again becoming acquainted and united with that what is the surface of his living in his ordinary manifestations on Earth, but this time having a Consciousness and a Conscience to guide him and to help him in his attempts by the furnishing of energy for that purpose. That is the note La. After this the note Si, in an emotional sense, means that man is free from his physical body as expression and from the necessity of having to formulate it with his mind. That he then, in this Silence for himself, can communicate with that what belongs to him as his birthright, which is God for him, then manifested through him as a human being.

Parallel to this Sol La Si is the Do Re Mi of the Soul body. Do Re Mi, in the terminology again of Gurdjieff, is the note Do - Do being on the line which divides the unconscious area from the conscious one. One Works on oneself by loosening up the relationship between that what is feeling and the manifestations of the body. One receives because of that an increased energy. The desire, the real wish to want to Work and the knowledge that one can, or at least the hope that one is able, will bring a man on the dividing line between unconsciousness and consciousness, again now in our terminology. And that what he hopes is to be able to enter by means of Work into a conscious area and have then moments of Objectivity.

There are three gates on this particular line. One is the intellectual one in which a man becomes observant with the little "I" of that what he is as his body functioning. It is this process of observation which means, including impartiality

and simultaneity, which is the note Do. Re in that particular triad Do Re Mi - Re is what we call Participation. That is when man has the little "I" grown up, ready you might say to return to Earth, to take a trip as it were from Mars to Earth, to help on the spot, to eliminate the conditions of Earth which are deleterious to mankind, that then this "I" returning and Participating in the activities of the body as manifestations, and also later on with processes of feeling and intellect, that then in this Participating process, gradually the mind of man becomes totally Conscious, and that what is his heart becomes totally Conscientious.

The Re is, you might say, the stepping stone towards the possibility of enlarging one's world. Because the world of man at the present time for each person, is rather limited, and when his wish is to become really loving of mankind as a whole, he has to include the knowledge of the possibilities of whatever man might manifest. We call this an Experimental process in which he becomes acquainted, in accordance with his own means still, of that what takes place in the lives of others.

The Fa of that particular scale is indicated by what we call Conscious Labor and Intentional Suffering. It is an emotional quality. This Fa bridge as you know, one and one-half note on the scale as it is explained in an octave, is at the same height as the Si-Do of Kesdjanian body. The effect of that what we always call the influence at the Fa bridge of an outside force entering, this time is furnished by the freedom, or that what is emotional energy set free in the Si-Do of Kesdjan, and then creating in the Fa of that what is an Intellectual body the conditions of wishing to make conditions such in which one lives for the sole purpose of having the possibility of Waking up, knowing that such conditions will make one suffer.

Again, I will not talk about the Sol La Si of Soul body. There is much too much that one can talk about. But the principle is there.

M1509 - Three Body Diagram

The first direction that I am interested in, because it is closer to me, is the possibility of entering the gates of conscious efforts and a conscious area by means of my Conscience. That is the Kesdjanian Body, that is where Aspiration and Inspiration belong, and that is the result of my real wish to want to Work on myself. The two others are two other gates of entry from an unconscious area into a conscious one. One is the intellectual possibility of the beginning of a Soul. And I simply say, that takes place in accordance with a certain law of Observation and Participation and Experimentation. That is what takes place parallel to the possibility of an Emotional state in which the development is Aspiration, Inspiration and Silence. It is still a triad. So is the intellectual Do Re Mi a triad. And the third entry into the conscious areas is a result of that what is the octave of myself physically expressed and represented by Si-Do. The Si-Do in that octave is a particular kind of half note in which all the energies belonging to a full note are condensed into half the size. This is, you might say, the tightness of my personality. Because of which my personality, having that kind of coating, does not allow any penetration from outside forces to enter. But when as a result of my wish to transfer the point of gravity to my inner inner center, that is to my essential being, that what is Si-Do starts to loosen up. The shift in the Do Re Mi in any octave and forming Fa as a bridge of one and a half, and shifting towards the next Do, will cause the Si and the Do to become more compact. As a result of Work, that what takes place is the reshifting of this Sol La Si back again to the place of further harmony so that in that form of harmony for a man, the one and a half note at Fa does not exist, and the Si-Do has become a full note.

Psychologically this means that the openness of man in the process of his Work means that gradually there is a chance for forces of a higher kind to enter into him and to help him to transform the condition of his material form in such a way that that what is energy as then given will enable him to change his material form into a form of lighter density. And the meaning of the Si-Do being now compact in man as he is unconscious becomes porous for a man when he is conscious. In which then when the three gates have been opened and through which energy pushed by the will of man has flowed, that then the result is, the

formation ultimately of three bodies of man including his physical. The formation of his emotional body up to its own Si-Do because it is not as yet ready to die. And the formation of his Soul at least up to Fa, given energy for that particular process, flowing from Si-Do of Kesdjan. And that therefore this particular picture of man as he could be in a harmonious state will have octaves which are equal in distance from each other as notes and the regulation of vibration rates among them, so that in that sense they become harmonious in accordance with a different kind of a scale which does not belong to earth.

This is really what is meant by the harmony of man as a replica of the harmony of the spheres. You see how important it is now to understand what different forms of art ought to do for a man. It will have to give him not an intellectual quality and not necessarily an understanding but it has to give him an openness so that he can perceive and become sensitive to the existence of another form of art. Or that that what he is trying to make as a creation within himself becomes reflected in the forms of art existing on earth in their highest forms and then lead him to the possibility of a realization that even the physical body can be affected by such art forms and start on their own when they become free from the ordinary feeling center. A rate of vibration corresponding to that what is given to this body in a different outside realm, both from above, and that what can come from earth.

The result of this kind of harmony in man is an entirely different state of being. It is a state in which there is no need to have any expression of the body but in which there must be a need for an expression in order to create the entity which is necessary for the fusion. It emphasizes for man that that what he has to do is first to understand what is meant by the form of his life which at the present time appears on earth. And that this form, being incomplete as it is, has to be made full first by man as he is on earth by means of his Work. And that of course means the further formation of a form of emotion to a totality of a body. And what he must do is to start at least with the beginning of an octave of his intellect so that after that Fa bridge he could become ready for the formation of that what is the process of fusion which takes place in the later forming of his Soul body in accordance with the reflection of another law coming through Si-Do of intellect to man, telling him

how to prepare for the unity of the three bodies in order to enter into the Cosmic scale.

I would like you not to become provincial when you think about Work. And not all the time insist on this intellectual coldness. Impartiality can be reached by experience and by maturity. But the process in life is so long, and for that reason the concentration and the wish to form an "I" is one way by which that process can be speeded up. But the intellectual process does not always apply to everybody. And the emotional one only becomes useful when that what is emotional can free itself from its own emotional state in impartiality and that becomes extremely difficult because a man wishes with all his heart to become a man and of course then is identified.

And that the only way by which impartiality can be introduced is that a man becomes completely unselfish. This means that he will take God as his aim and then his emotional quality and all the energies that were used for it now are not directed to the furthering of his own little wishes or that what are the conditions on earth. Still living on earth, the way he has to live in order to remain a conversion apparatus for energies. But he becomes in that attempt, simple. And the simplicity of life simply means that I want to become free from the feeding of this form. The closer I now can come to the state of such simplicity, and I said last night, with my sincerity, and with my honesty', that then the final outcome of a man will be his freedom from his body and his manifestations. And that is what is meant by becoming impartial.

And also it illustrates that when a man wishes to become impartial, and impartial from his thought processes and all his thinking, he has to start to try to experience the moment of his existence. And the interesting thing about that is that for man there are possibilities of lines of communication towards that what is higher as a level, towards His Endlessness. And that in the first place such a vertical line is placed on the Fa bridge of his emotional body. And then links up and receives because of that the possibility of an influx of a new energy from a higher level. But that also, that what takes place in a man in his mind, when he lives in a moment is also a vertical line, directed to exactly the same, His Endlessness's Existence. So that even when in the beginning, that is when one is close to Earth, those lines seem to be parallel to each other because they happen to

be plumb - or at ninety degrees from the surface - that they ultimately meet. One says in Infinity. I now say in His Endlessness.

And there is a third line which takes place when the Si-Do of man has been reduced in density to a lighter state. So that then man at that point receives wings for his body to be able to be lifted up from earth and not any longer to be subject to the law of gravity. There have been instances as we know of this kind. Assumption to heaven is an example of it. And it is not only Jesus Christ to whom it happened. Elijah, and others which are described in the bible are indications of that vertical line where the body became light and then of course the law of gravity of the earth had no further possibility of holding them back. They had no more claim on one. Psychologically, this means freedom for a man from the wishes and the manifestations of himself. That is, I have to learn, and this is a task in life, how to make the body a servant. How to maintain it in simplicity. How to be honest about the manifestations so that I receive the truth about them. And then how I will conceive to insist that my attempts will be sincere because they will constantly have in mind the possibility of further growth away from earth on the basis of freedom.

But I say now, "Why is it that sometimes you are so afraid that you want to go by the letter of the law"? And Work is that what is in between the lines of the law. That what sometimes is called, Objective interpretation. Not subjective. Because the law remains the same. And the law is always Absolute. This kind of law cannot be tampered with. It is necessary to remain quite cognizant of the meaning of Objectivity. And if one wants to define it, you can do it intellectually. And if you want to feel it, you can do it intuitively. And this is what I mean by the changing over of the point of gravity towards one's inner inner life in respect to an emotional state and in respect to that what is an intellectual endeavor and also that what remains for a man the central place of his physical existence.

M1594 - Three Body Diagram - Growth of "I"

It's the same with myself as with each person. I try to figure out what it is, my inner life. I do not know. I go from outside toward the inner - toward essence. Towards a little deeper if I dare. Towards that what I would like to find within myself. I want to find that what is indestructible. Because I don't want even Work to touch that. I don't want my Work to touch that what is my life. It's quite alright to let it touch that what I know as a form of manifestation. I don't mind if the knowledge that I gain and based then on an understanding of the reality of it, that then I say, yes Work can help me to know a little bit about me. But it's not my aim to stick around with manifestations only. It's only a stepping stone towards the building of this "I".

And when that "I" starts to function, you see, the "I" also has its own octave of development. It has its own Do. It is the point in which my wish for having something become aware of me is struck. And that is the Do of the beginning of my "I". And of course it is just a Do. It's only the beginning. It has in it potentialities. But the potentialities can only be fed by the continuation of my wish. And when I continue to wish as well as I can. Or if I am wise enough to apply such a wish in conditions that it could become most efficient, that I will not lose either too much time or energy. But that I'm constantly engaged in that kind of a process of making this wish a reality of a moment in which then in that moment this "I" can exist. And then I hope that that "I" could continue in subsequent moments. Continue to remain as "I".

There are two ways by which this "I" can start to function. One is the continuation of moments which might be the intensity of the wish for awareness. The other is the wish that that what could continue as a wish for the existence of my "I" in creating it, could last long enough so that the "I" can grow up. Because I have to assume that that must take place. Because there is a contradiction in when I say an "I" observes me and is impartial to me. For that one moment there is a realization I say of the existence of myself. How can such a fact be of use to me in my memory. Because there's no judgment connected with it. And there is even no valuation. And all it is is a fact, registered, an Objective fact.

But all it says, "You exist." You see, I have to get around that because I don't know how this "I" can continue to function and give me real information that is of use to me. So I have to assume that it might be possible at times to extend a moment. And in that moment there will be different ways by which whatever is observed as an object starts to work in a certain way on my "I". And then the "I" will receive the condition in which that what is the object happens to exist. If it happens to move, it becomes registered in my "I", that that what was accepted as existing is now moving. This is one process of the continuation through time; or I would call it now, through infinity, by deepening the moment.

The other which is much more reliable is the continuation of "I" in its growth. Because the growing of "I" gradually becomes an entity with its own properties. And that then what starts to develop gradually in "I" is also the ability to realize that that what is first the acceptance of myself is the result of a certain form of feeling or thought in an unconscious way. And that the registration of myself now in an objective sense and continuing with remaining impartial, now produces in my "I" which is a mental functioning, that what is a fact connected with that what is the state of the fact in which it happened to be. And this is of use to me. Because now such a fact from "I" through ordinary mental processes is registered and put into my memory. And when it is in memory in its totality, realizing then that that what is being observed is, you might say, an unconscious human being behaving in a certain way with motivations belonging to unconsciousness. With thoughts and feelings which are unconscious. Then there is a reality to the absoluteness of that kind of fact which becomes a string of facts representing my behavior on earth. And this you have to realize, that that will take time.

That is why in the beginning the flashes are only momentary. Subject to a moment. But when gradually with the continued effort there is a possibility of the sustenance and maintenance of that what is my "I" existing and then continuing to register that what happens to be observed by "I" that then this question of partiality is eliminated and that what then I called impartiality of such facts and the time element being eliminated because of simultaneity, that then gradually there is a

definite image in my mind which is then what I am. But seen completely from the standpoint of Objectivity.

This process of "I" when it takes place in accordance with its own octave, goes through three stages before it becomes permanent. Because the "I" being conscious and wishing to observe and receive facts; the facts will only be affirmed for "I" when it returns to the body, and on the spot is present to that what is taking place in an unconscious manner. This we call simply Participation in the processes of unconsciousness. And "I" being conscious at birth and growing in continuation of consciousness by being fed with facts which are recorded in an impartial and simultaneous manner, this "I", now returning to earth to be present to my manifestations starts to realize that the manifestations are the result of a feeling and a thought. And this is how "I" now continues to acquire further knowledge. I call it now knowledge because there are still the facts of the existence of myself.

"I", however, as it grows and is in Participation, able to keep its own consciousness in the presence of my personality unconscious state will now wish this personality to have as many possibilities of manifestation as it is capable of in the framework of the personality itself. This we call the third step. It is the Mi of the little octave of development of "I". One calls it Experiment. That is, the testing out of "I" in a variety of different conditions within the possibility of the personality. But not as yet used by personality, because in the process of unconsciousness man has eliminated a great deal of potential possibilities for him even in an unconscious way. And it is now that "I" wants this personality to be as full rounded as it can be made. The reason for that, again is obvious. Because you might say that "I" in the experimental stage tries to groom the personality for the possibility of a change. And for that it wants this personality to be as complete as possible. The change that "I" has in mind for it is the change over from a personality to become an Individuality. And Individuality for a man is permanent. His personality will die. And for that reason, "I" being interested in a similar kind of growth wants now this personality to become one in the triad in order to go over into the next one which for personality is permanent and in the process of that attempt "I" crosses its own bridge of Fa.

This growth of "I" becomes identical to the formation of an Intellectual body. And it is at, I call it, a Fa bridge, because the Work that "I" has to do is to look at this personality in what respect after Participation and Experimentation have been, you might say fulfilled, what can now happen if this personality should become an Individual. For that it has to go through a certain process. A process not only of testing but the process which comes to the same kind of essential quality as fusion, in which the first triad now has to become one. To overbridge in order to go over into the Sol-La-Si and in this process of fusion, that what is still to be eliminated is eliminated; almost as if one fuses or melts a metal that what is the dross will come on top as impurity and can be skimmed off.'

"I" is instrumental in the creation of such conditions for the personality. And we call them Intentional Suffering created for the purpose of a man to assert his Conscious Labor in order to overcome such difficulties created intentionally solely for the purpose of affirming his "I". It is that process of course that requires an enormous amount of energy. It has to be guided by "I". And the energy has to be furnished by something that can be destroyed. The process of destroying and building continues regardless of where one is. The process that is now the destroying factor, or which, because of destruction will give energy available for overbridging the Fa both of Intellect and of the "I" itself is furnished by a condition which first has been created by man in the formation of his Emotional body. I've compared emotional body very often with an outside scaffold. Connecting two buildings - one on top of the other as represented by two octaves. Where that what is taking place in building the scaffold, where it starts at the center or the middle of the first building and ends at the middle of the second building. Thereby reinforcing both and also indicating the direction in which the second octave has to go. The direction of man always has to be towards the Sun Absolute. For the time being he chooses the ordinary sun. He chooses his head as Consciousness. And he needs a scaffold which is his Conscience. And this man has to build himself for two purposes - one is for the formation of an outlet of his emotional energies on an ordinary scale of earth, and the second to become functional in the building of that what is necessary as an Intellectual body.

This Kesdjanian body as an emotional entity and formed by the Aspiration and Inspiration of man. That is the Aspiration towards a wish to go towards His

Endlessness. And the Inspiration which means the reforming within himself of his inner life to be adjusted to the possibility of meeting conditions as they might be presented to him will give him the Sol La of his first Kesdjanian body. That is the first, I would say, the first created body by man. That what man should start to form in that particular process is that the Inspiration and Aspiration will only lead to the possibility of fulfillment when man starts to grow. And then having all these ideas of the possibility of further development within himself; and not being entirely clear because the Consciousness is not helping at that point.

The Consciousness is so engaged in the possibility of remaining conscious in the Experimental form, that the Si of the octave of Kesdjan is not sufficiently fed by Consciousness. And all it can be fed by is the Aspiration and Inspiration of the Emotional body itself. And this accumulates gradually in the Si note. And the Si note is the contemplation of that what has gone on before and that what might be expected of the future. That is why we call it Silence. It is man in which he really comes to himself, to his essential qualities. Not as yet to his Magnetic Center. But in which he dares to see the situation as it is and the facts which have been given to him as they really are. It is the first time that man will want to dare to face the truth about himself. And about conditions as they are around him. And to find out in truth the particular place he has to occupy in the solar system and perhaps if he thinks and if he feels deeply enough of the particular place he has to occupy in the universe. It is the time in this Si-Do where man becomes acquainted with the presence of God. It is then that gradually this question of form is resolved. In which he then can realize that Infinity can exist without form. In which then his Aspiration and Inspiration can help him, to assure him that in this Silence something can be found.

When this is found, and gradually the Si-Do can be overbridged that is, that what is Kesdjan can be finished for the purpose of the house which is built as Soul. In that realization of the willingness to be sacrificed, it is the sacrifice of one's Conscience for the sake of Consciousness. It is the reality of the relationship between the two in which that what is Conscience becomes negative regarding the positivity of Consciousness. In which then that what can be used as energy accumulated in the Kesdjanian body as Si-Do instead of destroying it, it is now turned toward the direction for further growth of the Soul body. And it is this

energy that the "I" in its development of its own and the development of the Intellectual body will use for the creation of conditions of suffering. It is exactly that quantity of emotional energy that will make a man suffer, because it will reach him at the time when the conditions have been created and all he needed is the force; the willingness to submit to such conditions. And that is furnished by the emotional energy which comes, you might say then as a free gift, upon the command of God being then present to that what is Kesdjanian body. And say to it, it is right that you as a scaffold now will be broken off. Because you have done your work and you then now in that attempt can die. And be destroyed by giving, as heritage that what is the culmination of your own life to that what should continue as a Soul.

This is the picture of man as he continues to Work. And it does not matter very much at what particular place one Works. What matters is that one has a clear concept of the magnitude of this kind of Work. And having this, it is able then to overcome all destruction that has taken place before. There has to be a compensation for the willingness. You must almost, you might almost say, of being destroyed in one's manifestations. Of having to suffer in a very ordinary unconscious way. Of losing certain things. One calls it in an unconscious state one's life. And it looks as if Life for a little while is lost. And it is only because of this losing of one's life in the ordinary form of unconsciousness and of no particular use to one than only a continuation of life on Earth, that then man, in losing, will find Life as it should have been for him already when he was born.

When he finds it he is at that point in which finiteness goes over into Infinity. It is at the point of Conscious Labor where the finite gods disappear. It is at that point where gradually the coating of man becomes transparent. It is at that point where he starts to realize that his little God is really part and parcel of the totality of all Life. It's a very important point in a man's life. That is why it happens to be at the point nine of the Enneagram. That is really where man enters into a new spiral. Even if the formation of Sol-La-Si seems to belong to the fulfillment of his Intellectual body, it is that overlapping which enables a man to go over from Self-consciousness into Cosmic Consciousness. And it is the point of nine in which the Fa starts to realize that something else is still at stake and that all of this development from unconsciousness to Self-consciousness was only preparation for

something in which man, then will find his proper place in relation to His Endlessness.

I talk about these things simply not for the sake of theory - I talk about it to give an aspect and a certain depth and a certain desire to see how much still can be expected. And what actually in its totality; and with which totality then can be compared, the little temporary period of feeling a little bit suffering because one has lost so much. That what one will gain is tenfold - ten thousand times more, worth than that what one has to give up. It is a growth in which that what is destroyed is simply replaced by a form of life which not only is more permanent but has much more value in itself. When a man is at the point of wanting to give up a little bit, or thinks that he already has done too much, or perhaps even believes that that what has happened was too much already; or that he feels terrible and in despair, I've said, of that what really appeals to him and everything that use to be an old prop has been taken away. An interest in life has waned almost to the point of not wishing to continue. Such a man must remember that it is just a little bit of a step further to go over into a realization of permanency linked up with Infinity. And that that what is now involutionary processes and the destruction of it is exactly the means by which evolution can take hold. I would not say that the more destruction the easier it will take hold. But destruction must take place in each man. There's no use comparing yourself with others and saying they have to destroy more than I, because you don't know. Only the person himself will know how much. Only the person himself when he is in despair will know if he has strength to continue. And only a person in despair will ask God to help him.

The despair is in the Kesdjanian body. The despair is in the contemplation at Si-Do. The despair is like a forced silence for man. In that sense he is forced by nature to come to himself. He is forced to consider conditions as they are. It is the one way by which Mother Nature will be both kind and also cold. Because she gives a man an opportunity to see and secretly she hopes that he won't see. This is the process of Silence in which one contemplates and weighs and puts together this and that; all the accumulated evidence of an absolute world within oneself in which one could live and all the accumulated data partly destroyed by that kind of fire of scrutiny in which one then starts to realize what is left for me on one side, or which is the road I should take for further adventure. That is important in a man's life

when that comes. Be very happy that it does come. It means that a great deal already has been destroyed. It means that the bondage is gradually loosening up. It is not at all to be despairing. It is something that should be taken as a sign - a certain form of symbolism of progress. Of realizing that one has come to a very difficult point and in which then at that point, Work will turn around and will make a man face Mecca.

You see one must in one's life realize that all the different aspects of your mind, facets, the different little bits of thoughts and the different ways one has experiences; the different kind of feelings and the turning of one's feelings toward the outside world and constantly showing perhaps a little different kind of ones feeling or a little bit of a different kind of a window through which one looks out. That all of that is a means when it once is recognized that they exist in their mechanical way, can help a man to look for that what is permanent through which he can look at any time and it will always be the same. The realization that everything has dropped away, will make a person wish to find what is permanent. And opportunity in despair is to turn around until you find the direction of the Sun.

I say Mecca because it is a religious concept. And also those who are Mohammedans, they do that kind of thing in their daily life. We Christians are utterly stupid - we don't even know what the religion would mean in one's life because the Bible is so far away from us and we don't want to read it anymore. And even if we do we take it literally and then become narrower minded or we don't want to take it because we say it's too difficult.

When I say these things, they are small. And they apply in each person's life who has tasted a little bit of Work. And it is not that I would say I recommend it. All I say is try to find out for yourself if it can be of application in your life. If you find that it might be right then you have ground to stand on and nobody's word, not even Gurdjieff will be needed. The verification for yourself, even after having had a great deal of patience and even if conditions sometimes may have been extremely difficult. And maybe one has gone through suffering and whatever the cause may have been. The disappointments which one finds, old or young, it doesn't matter,

it's not a question of age, It's a question of aliveness. When there is aliveness in man he will always be disappointed. Because he all the time will have ideas in which direction his life should flow, and he really, he doesn't know. Because he still thinks in forms. When the form has been eliminated, and I say it is eliminated at the moment when I say "Yes." Because then I enter into an adventure of Infinity, At such a time I do know, but not in that form.

The flexibility which is needed, The adaptation, of course all of that - it goes with it, because through the Work on Kesdjanian body, through the Work of that kind of Observation, even at times Participating, even at times Experimenting a little bit. All of that has given me a certain insight and wisdom. It has given me, actually inspiration of a changing within myself of that what is my inner life so that my inner life becomes and has become much more adjusted to the possibility of being used for building something more permanent. Because that what is Sol La Si is permanent when it exists for me. And in total it is given up for the formation of my Soul. The totality of my life even physical, emotional or intellectual always towards the end part, culminating in Si-Do, becomes permanent in regard to what was the original Do. And the permanency is taking over by the next Do of the new octave.

When physical body goes over into the new Do, it is the Do of the Soul and the Kesdjanian body, when it has started and goes over into its own Si-Do, the energy is used for the further formation of Sol La Si of the Soul. That helps the Soul to become more permanent and more free from earth. That helps the Soul to become one in order to go through the eye of a needle. It helps the Soul to understand the place of Self Consciousness. And it starts a man with his name still attached, and very soon even that will be effaced when he devotes himself in the service of the Lord. Helping of wishing to communicate; helping to teach, helping to find his place. Helping to do what the Lord will ask him to do. And when the Lord asks him, "What is your name?", he will say, "I don't know. I used to have one, but at the present time I have forgotten my name, I have forgotten my time when I lived. I have forgotten even the direction in space. Because I only know one thing, which is the center of the universe. And even for that we used to have a name. And we called it Karatas. But even now, Dear Lord, I have forgotten all about it. Because I found my real Self."

I say again, these are ideas of perspective. Of that what should be implanted in you every once in awhile in the beginning of your Soul. So that that what is the reality of yourself, you touch it, you are reminded of your aim and that with this kind of touch you will never despair. And never mind how difficult it is. All that kind of difficulty is transitory. The same way as the fear for earthquakes will, after some time die away and everything as Gurdjieff would say, will be Roses, Roses in Purgatory.

Good Night.

M1902 - Three Body Diagram

It is this constant change of oneself, this connection with oneself which one has when an "I" is present to one, that there is the possibility of receiving an etherogram from "I" to you, to which you must listen. It is a different process from thinking afterwards about what has been your experience. That particular process of a criticalness of an impartial observation is quite a different thing. That is like a study in which you collect various data from different books, and from different experiences which already have passed of your own life, of course, and concerning yourself. But they don't have the value anymore which an experience which is alive has. Experiences which you consider afterwards - and belong to the past - are already dead. An experience which takes place at the moment of your existence - when you are present to that - are alive. And that is why the value is much and much more in the aliveness of the realization of that is what you are at that time. And the acceptance, if that is possible, will help you much more than any kind of criticalness afterwards, because in the moment of an alive experience there is no criticism. We need criticism in order to link up our outside world - that is, the world in which we live and our own surface with which we react - to link it up with one's Inner Life, because it is necessary to give Inner Life material to work with. But a live experience belongs already to Inner Life and you don't have to have for that any further affirmation from the outside world, or from your ordinary superficial reactivity.

One keeps on working as if each moment continues to be the same, because in principle Infinity is Omnipresent and therefore a moment is not separated from a moment. The concept of Awakening is dependent on the expansion of a moment into a sphere; which sphere, if the Awakening is hundred percent all around as it were, will be as large as the Universe, and will not have any end because it belongs to His Endlessness, when I sit and I have a state of Awareness within myself, and it happens at the moment when that takes place, that I then really know what I am, that is for me an aliveness which, of course, I would like to continue with; and that I want to make, out of the Awareness, an Awakened state of "I". And gradually hope that because of the "I" being present to my ordinary subjective manifestations and subjective activities - particularly in my mind and in my feeling center - that I

hope that gradually because of the presence of this "I", such conditions will change in such a way that that what is my feeling center becomes emotional and grows out, and starts to grow under the influence of the presence of something of a higher nature. And that regarding my mind, the presence of an Objective faculty starts to affect the rest of my brain and gradually - I've said many times - like yeast starting to enter into the different nooks and crannies of my brain, gradually changing the rates of vibrations of all such processes into a vibration rate which, to start with, is double the number of vibrations. It is an octave different, like on a piano.

There are many more possibilities for the further development of the brain, but the beginning is simply tremendous step. One changes from a certain rate to double the rate. After that, this particular velocity and also the relationship between such relations and vibrations changes, and becomes gradually less and less as one nears the totality of Total Existence. But one does not consider that at the present time, because it belongs - I say many times - to higher mathematics and it's extremely difficult even for a man on Earth to hear all the overtones. But he can hear the first octave, one higher than he is, when it is struck.

What is meant by that octave; that is, one Do, the next Do. If you realize what is a physical octave as a body in a development, and when one talks about Si-Do of that particular octave, and understand the meaning that the Si going over into Do means the death of the physical body, that then you remember that on that same height there is the Do of the Intellectual body. And that really the continuation of a man when he grows is that this Intellectual body is placed on top of the octave of the physical. And it is not like in the diagram which is an extended one; that is, it has been taken apart in order to show the separateness of the development of the three bodies.

In reality a man Is not separated, but within himself and growing from his life as it is now. That what begins to grow, and is built on the foundation of his physical body, is attached to him at the point Do. And that Do is really - in relation to the original Do of the beginning of his existence - twice the vibration rate as what was the moment of conception as expressed in rates of vibration. The Kesdjanian body simply functions as something that holds the two together, and assures the straightness of the lime which is placed - that is the new octave - which

la placed on top of the Do; otherwise one would not have a right direction, it may topple over a little bit.

What is the function of that Kesdjanian body? when I say that it wants to keep the line of the Intellectual of the Soul body straight, it means that the Kesdjanian body's function is to constantly remind one of the direction of His Endlessness. And that is why that Kesdjanian body - the emotional part of a man - plays such a tremendous part in his life, and particularly in the beginning when he starts to Work. I've said several times in the beginning, there was the wish, not the word; the word came later. In the very beginning a man has a cry for something that is different. He cannot formulate what. He will not know it until he has kept on crying; and gradually out of this cry something starts to formulate which changes his wish into what I've called the potentiality of the effort. Kesdjanian body, as you know, is two-fold in its functions. And that what belongs to the Kesdjanian body and is still and can be claimed by Mother Nature on Earth is only a period of gestation to help the feeling to understand that there is more needed than just a feeling up to its own Fa.

And that the feeling in itself, sufficient as a triangle of Do Re Mi, is of course quite all right to satisfy a person when he lives on Earth, but that for him the actual growing out into the Kesdjanian body as Sol La Si is the second triad which is needed for him to establish a contact with the outside world, in the first place. But the outside world now, being made up of different forms and entities of Life; so that I leave my ordinary contacts of ordinary Earth which belong to my feeling, and belong to the Do Re Mi of that octave. But then in over-bridging the Fa, it is as if at that point of Fa, when I see Sol, I realize that Sol is really my first aim. And that for a man, when he wants to grow up, he is reminded that that what he should have is his emotional relationship towards that what is his own life within himself; because that's the meaning of Sol and Kesdjan is one's Magnetic Center. And it is this particular process of going from the surface to one's depth - I said last night - to a central point in which there is no movement, but there is the realization of an aliveness which could go out in any direction from that point, and that the decision to make that direction go upward away from Earth is the beginning of an Individuality.

Taking it now and bringing it back to the diagram, this particular determination at Fa is the equivalent of the beginning of Do of the Soul, and the equivalent of the loosening up process of Si-Do of the Physical body. It belongs to that line which starts to divide one area from the other, but the meaning for Kesdjan is that it is a relationship between the other two. That is, on the one hand, this determination to wish to become an Individual has a result in the Do being struck for a Soul, instead of being the equivalent of the end of one's physical life. That is on the one side. On the other side, there is the realization of the Si-Do of the Physical body which, because of the influence exerted by crossing the Fa bridge, makes one realize how much one is bound to this Earth. And these are the two things that one has to consider constantly. And in between these two, there is this Fa of Kesdjan - emotionally as deep as one can make it, becoming, let's say, as a result of the wish, as we have said several times, wishing to cross the bridge and the expectation at the end of that bridge in Sol, to meet God's hand; but that that functions then as a neutralizer between the beginning of a Soul, in order to continue one's life after one's death, and on the other hand the realization of the difficulties that are involved which will require a loosening up from that what are the manifestations of a man on Earth.

And there again, you see, there is this Work. Something in me has to be receptive to the two potentialities when it affects me, and I am still in a neutral state without being a neutralizing force as yet. It is the result of the realization of my aim, which I have for further growth; and it is also an acknowledgment of the state in which I happen to be on Earth which binds me. And it indicates, by the placing of Fa between the two, exactly what ought to be done at that point. And so now when you put the three bodies together again, you see now how fundamental this point Fa has become, because now it ia in the direct proximity to the Si-Do of Physical, and to the Do itself of a new octave. And that takes place when a man starts to realize that he has to Work on himself, and becomes devoted. The process of getting there is of course left to each person. And many times in a group in answering questions, one must only refer to the Do Re Mi of the Kesdjanian body. By this I mean that gradually - and we've called that Man Number Four - such a man becomes interested in his own potentialities, and also knows that for himself he cannot do this on his own. He is dependent on other things outside of himself to help him. He realizes in that state the impossibility of doing it, as it were, with the

aid of Mother Nature, because there is a limitation indicated by Fa and he cannot overbridge it. And he is in contact with this Do Re Mi with the ordinary functions of his personality as a thinking and a feeling process. And that even his wish to create at Si is not enough to give him the chance to create at Fa something that is like an "I", that could help him to complete his own octave.

The difficulty for a man when he realizes this, with his devotion to Work, is that he has to pray in some way or another; or he has to make contact with the source of his own Life; or he has to make contact with that what is the potentiality of his Soul. Those are three possibilities which a man must consider. He finds himself with Life within himself and he has to uncover, or find a road towards his Magnetic Center. The other is that he realizes the mortality of his physical body, and he has to find some means by which he can build something else which can then contain his Life. And the third is, that he realizes that he is not alone in this world, and that his real relationship is not only to that what he could become as potentiality, or that what he is already within himself as Magnetic Center, but that he is a part of a totality which is Endless.

These three kind of thoughts all the time should be with a man when he considers himself part of an attempt to understand esoteric knowledge, part of a wish on the part of himself to grow; and that what then becomes predominant in him is the third, which will give him the only way out. You see, the consideration of my potentialities for my Soul are very interesting to have but unless they become actual they don't do me any good. The second one, the realization of bondage, is also very good to know, but simply stating them does not help me at all to loosen them up. And it's only the third one which offers an opportunity of the contact and the introduction of something quite different from what a man is below the line; that is, in the unconscious area. And that he wants to have that kind of contact with a higher form of Being which he then implores to - to ask him to help him for the purpose of receiving energy.

What I said last night about the aim which always must be in the background, and during the meeting should be mentioned in some way or other. When one talks about the beginning of Kesdjanian body and the Do Re Mi, and considers during that particular period what I call 'gestation period of an emotional

life,' what what are experiences of oneself in ordinary life which one describes, that what you will bring to a group whenever you may have a question, basing it on that what you have experienced, always with all of that there should be the solution after the Do Re Mi has been discussed, which is the Fa as the next step. And therefore whenever any answer is given in any group it always should refer to that what is meant by Fa. Fa means - in Kesdjanian language - Work on yourself: to make out of Man Four a total man, and to use whatever there is as support for Man Four -which is his ordinary physical body with a few little organs which are functioning in an unconscious way - that this Man Number Four in a gestation process becomes extremely important for the further possible development of himself. But that, together with this, it is not enough that he bases it on his wish to be united with God. Because you see, although that is essential, what takes place when a man is at this Fa, and has the realization of bondage, and has also the realization of his potentiality, that then the attempt must be made to make the potentiality actual.

This is why one Works, because when that enters now as a thought and the realization that God is not going to help me unless I do something, I move now to the place of Do - the beginning of the Soul - and I start my Intellectual body by the creation of "I" functioning regarding that what is physical, and then recording facts which are truthful for me. That, of course, I am dependent on the wish to have to do this, and even when I say I am engaged in devotion to want to work, it will not have any result as long as the thoughts remain or the realization of my state. The actuality of the attempt I make is the beginning of striking this note Do for the beginning of my Soul. And it is based on that process which the note Do then starts to represent and which we simply call 'Work' or 'Partkdolg duty' which includes the Do: Observation, Impartiality and Simultaneity,. When that is established there is a possibility, because of these two forces - that is, one belonging to the bondage, the other now belonging to the interest in my potentiality and wishing to make it actual - it will now, between those two, create a condition of something being born in Fa.

Try to understand how, out of the two, now three will appear and how now the neutral place is going to be used for the neutralizing force. Because with the realization of such things which I consider myself to be in, and bringing them in an

Objective sense to a point where I am free from both, which is the result of Work, that that now can be born in Kesdjanian body can be linked up with that what is Sol as the next step from Fa in Kesdjan. And the birth of what takes place after the period of gestation - as indicated by Man Number Four - is the birth of something coming out of myself in an emotional life providing the relationship between Man and God. That is the birth that I'm interested in, and that I call 'renaissance.'

You see, renaissance is not the creation of "I". The renaissance is much closer to me as a result of something already being in a gestation process, and it is then as a renaissance based on that what is of immediate concern to me, which is Sol of Kesdjanian body. It has not anything to do, at that time, with the formation of Soul; that comes. When the Sol has been struck, the Re of the Intellectual body will follow. But first I have to cross the bridge; and the bridge can be crossed only by the birth within myself which changes the gestation process of feeling into the emotional child. It's a tremendously important time and point and experience. And many times certain experiences that one has, indicating that there is quite definitely such a desire as force wishing to unite with something higher - which, of course, is underlying any attempt of a mystic to become One with God - but for an ordinary person it means for him the beginning of a new life in which then the realization that it is constantly fed by the two forces which I've mentioned before - the realization of the potentiality and the realization of the bondage - that then my Kesdjanian body starts to grow.

The process you understand now, first the Do Re Mi, then the realization of those two other forces which puzzles me, because I don't know what to do about it. Then the cry wishing for Light which is heard by the Do of my Soul beginning, and then the devotion becoming actual in the wish to apply what I know, and I call this Work. And as a result of this, the realization of something being born within me which will carry me over the bridge, from the unconscious area into the conscious one. I wouldn't say that after that it is clear sailing, because it never will be like that; but it is very necessary to understand that in the seriousness and the honesty of yourself regarding Work, it is so important that you have that new Life. And that many of the experience a which you might have in crossing the bridge may not be entirely in relation to the Do of an Intellectual body, and fulfill the demands of the Observation process - the three-fold requirement - but for oneself it

gives you the strength to wish to continue to walk on that bridge regardless. You're not questioning your experience if they fit actually or not, you're interested in the recognition of a new life for yourself, and this is what should become more and more stimulated. It should be much more in a group as a whole. It should give an emotional quality which can be communicated to anyone participating in such a group, that they start to feel each other's Life. Because that is what happens in devotion: One starts to change the recognition of oneself and introduces now a much wider concept in which Life of all kinds will have to find a place; and of course, you might now say, because of the bondage which I still know exists, it has to be restricted in the beginning to the forms of Life which are right near me. It is also restricted to that what I am in my relationships towards other people. But you see this primarily comes from the first relationship which I call 'private' regarding the totality of all things existing; and then it takes on two directions which I call 'personal' and then the one after that 'professional'. Those are the two directions where I start with my emotional postures to make known to other forms of Life that something in me is alive to which I am devoted.

M2275 - Three Body Diagram

Can a feeling exist without the body? Can an emotional state exist when we, in an abstract form of feeling, not concretely wishing to determine what it is, even being afraid of touching it, as it were, or sometimes to try to find a word for it, not wishing it to be enclosed in a word, and then simply hope in, or hoping, or sometimes having a belief in or imagining the existence of something even without a form for the time being assuming that then this emotional state can remain in existence. That is really what we wish to find out. What is there emotional in one that can continue to exist?

What is given for this particular possibility in oneself as one is now alive, and to what extent do we start to feel or rather to use emotional energy in two different ways, because that must be understood. We have now a feeling energy which is used for the purposes of what we simply say certain emotional states, or deep feeling or a relationship of that what is one's solar plexus, that what is not determinable in any kind of a form and only by means of the form which it will occupy.

Perhaps a feeling is close to the essence of life. Of course thoughts are of the same kind but, as I say, they are so enclosed in different forms that we cannot detach a thought as a concrete something or even a thought form, from the functions of the brain itself. But with the feelings it is a little easier because it is closely related to breath, and by breathing one can understand that there is a possibility of a connection of a different kind of density because breath is different from matter. And that the first idea of freedom would be from matter itself and to eliminate the existence even of such matter in one's imagination, being able then to see what could become the existence of something of a new kind of a form in which an emotional state can continue to exist.

This is really an aim of seeing what is this emotional energy capable of doing for oneself, to what extent can it at the present time on earth already establish a relationship for those levels of being which are higher than we are and where there is the possibility of having certain forms of lighter density which can

contain emotional energy and not be as attached as the emotional energy at the present time is to the body itself.

For the purposes of living on earth, we don't need many emotions, emotions which need that kind of a freedom. We have feelings, also an emotional energy of a certain kind but of a much lesser degree of, let's say, purity. And if one could change the feeling one has into an emotional state, which, or course, as vibration rates would be possible, one would then able, be able, to strike a certain note having a relation to the original feeling note, and then extending one octave away into the note of an emotional state. What are the indications that when one strikes the note Do of a feeling, that it has the potentiality of an octave, that if one becomes sensitive to the listening of emotional energy being expressed, there are in that octave different overtones which start to function, particularly if it is a rate of vibration in, sometimes we say, ether, of that what is already of such a light density that it more or less belongs to the concept of a feeling, that then if a note could be struck which is as an overtone inherent in the fundamental tone, that then if it were possible to eliminate the fundamental tone, that would, that what would continue to sound, and it is now sound in a certain way as a rates, as a rate of vibration which we call emotional, that then that could be an indication of the existence of something that has more freedom.

It's really that question that we consider about Kesdjanian body. It is that the Kesdjanian body ought to be fulfilled more than it is now because for ordinary feeling it is enough, as we say it has the Do Re Mi, but if we want to start on the Sol La Si, that particular kind of a triad which we say is above the line and belongs to a realm of Consciousness and Conscience, then it is necessary to strike that note. And that note is not really our own. It is inherent in what we have as feeling, but unless it is listened to with very careful sensitivity it will not be heard.

How can one make that sound audible? I've said many times it belongs to the inclusion into one's life many more forms of life than one's own. It must make room for a great many of different forms of life as life existing, which then in the recognition of such life existing similarly to life within oneself, that then there is a possibility not only of recognizing it, but actually associating with it, and if possible to establish a relationship. That is the first step. The possibility on earth

to recognize forms of life which are not our own, our brothers and sister we say sometimes, our family, our human beings or friends or even human beings which are enemies. Plants and animals, of course, one considers that even a little bit of a lower form of life because we say it has only one center or two center, in itself and in principle it doesn't matter at all.

The question always remains, what is this particular emotional energy made of? You see this question that always will come up, "what does one do with one's life?" has a reference to where life comes from, of what it is made, what is the life force, and why does it even exist within us. So that if it doesn't exist we call it death. But when it does exist we call it God. And it is with this in mind that gradually the expansion of what one wishes to become emotionally involved in, really has to do with the existence of higher beings, that is, beings which are more free than we are, and ultimately religiously expressed in the terminology of God, or of Father, if we want to have a relationship more or less resembling a family relationship.

On the same basis we say brothers and sisters, we can say friends, we can say those who are near and dear to one for whom one wants to care. And it is this changing over of wanting to hear the overtone of the first Do causing such an overtone to exist one octave higher. That is the beginning of the voice of the Lord. That is where there is the contact with a spiritual world. That is where there is within oneself the possibility of that kind of freedom from the body which we indicate by the fulfillment of a Kesdjanian body to it's own completion, as the Sol La Si represents that further development in a Conscientious way.

And what is needed for the striking of that tone, then also, of course, the hearing of it, is the manufacture of that, of that what is needed as food for the possibility of the structure of the Sol La Si of Kesdjan. It means really that that what one wishes to think about, and imagines to be, is in the first place Sol which indicates for one the potentiality which now exists and towards which one wishes to grow up, that is the realization of the Sun existing which for us in our ordinary life simply means the greatest potentiality actualized of which we can imagine the existence to be.

That is sometimes we say it is God, sometimes we don't know if it is. Because there are many structures in the universe, and God may not be in that sense everywhere, particularly when we are still unconscious. But we do the best we can in imagination and hoping then that at certain times certain indications will come to one that such a condition can exist and can be recognized by one. We say in prayer that perhaps it is possible to establish that. That in quietness it also could come if one wants to allow sounds to exist and drown out ordinary life which might prevent the hearing of such sounds.

Also, that that what is needed is within oneself the potentiality which we call inspiration, of that what is born in a person when he wishes to grow up and wishes to understand the condition of his own life, that then he wants to devote much energy to that development of his potential. That is, to become that what he is not now and wishes with all his heart to become that what should give him freedom.

This is the meaning; as we say, for "I" to be created with that intention. To give a person in the first place, something a little bit more tangible and not always dependent on the concept of God Almighty. Something that is present to him, because it is within his reach. Something that can exist and upon which he can call, that is, on which he can count, with which he, as I said the other day, he can telephone, provided he has the number. And what then in existence as such being devoted benevolently to the existence of a human being on earth, gradually will inspire him in such a way that the human being has a desire of becoming devoted to the quietness surrounding the rest of the universe, eliminating all sounds of this earth that then sounds of a higher sphere, we say sometimes music of that kind could exist, which then will fill him and will be sufficient to feed him and that he gradually can loosen himself up and away from the bondage of this earth, which he feels and that this feeling can disappear and be substituted by an emotional state of being.

This wish on the part of oneself, sometimes I say expressed in the form of a prayer, but most of the time wishing to have that what a man is in his three centers combined to the totality of that wish coming from all three centers uniformly, or at least as much combined as possible, and if it were possible, hoping for the possibility of a fusion. So that then a man becomes an entity in regards of that

kind of a search, and that then his inspiration is not only in his heart but it has to be with the totality of his, we say, personality, wishing.

M2500 - Three Body Diagram

You know I like every once in awhile a certain symbolism, and I talk several times about the three-body diagram. And again I ask you to visualize it. You see it starts with a man which has three centers, more or less developed. You see, that is what is potential is not developed so quickly for an ordinary man.

When he is still in his mother's womb, he is bent over. He is not like a young born child, as it were, standing straight. And if we call that the Do Re Mi, and the potentialities even of the Sol La Si; that is, an existence during the time of conception and the time of birth. But then when a child is born, there is air fed into this child for his own digestion. He is no longer dependent on his mother. He is free. And in that process this Sol La Si, which was bent over, starts to stand up. Then a man becomes, as it were, straight. And then there is a totality also partly still potential but which gradually starts to develop. And at the point of Mi there is this change over to the Sol La Si of the upper part of the body.

So now when a man stands straight and he is that Do Re Mi at Fa air entering; then the formation of Sol La Si, which is intellect, which is feeling and which is sex. The latter a little bit later than the other development - all potential, all starting to grow up.

Now that is what we call a Man Number One, Two, and Three dependent on whatever you want to emphasize as to his three centers, his three centers of gravity: physical, emotional and intellectual. And that is unconscious man. Now there is a certain grace, you might say, given from above. That at Sol La Si, which also was put on or started to develop after a child was born, has potentialities. That is, there is a chance in each of the Sol, La, and Si - those notes - to become more essential, each on their own, interested in the possibilities of something else not necessarily connected with the further possibility of growth of the physical body itself. And that then that Sol, La, Si becomes indicative of something else starting to exist more or less as an essential quality, which then starts to point in a different direction; that is in a different direction of development. That is, becoming more essential within each of the centers of that kind, there is a chance that the

development can be understood, not simply by enlarging or growing up, as it were, or developing in the sense originally meant for each of those three centers, but that it can change in quality. And so parallel to that Sol La Si, we draw another line starting at the Sol and parallel to the Sol La Si, and we call that Do Re MI. That is connected at each point with the Sol La Si. The Do and the Re, and the Mi connected with the Sol, and the La, and the Si.

Now that becomes extremely important in the development of a man. Because, on that we start to bank a great deal of the potentiality of the man himself. In that is born a certain wish for an understanding which is not inherent in this ordinary Man One, Two, and Three. It is the beginning of the potentiality of birth of Consciousness, Conscience, and Will. That is inherent in this Do Re Mi. And sometimes we say we call it a Man Number Four, but really that has not much of a value than only a relation to the further possibilities of developments in sense of different types of Man Five, Six and Seven.

But in any event, the qualities of that Man Number Four, or that Do Re Mi, is there are different rates of vibration more or less representing essentialities from the Sol La Si of the ordinary man. And in that sense, such a man becomes interested in a possible evolution. In One, Two, and Three there is no idea about evolving, but in this Four, there is, and there is gradually a wish for an understanding. And that is represented in an ordinary man and still unconscious as a Do, Re and Mi: a triad, in which, every once in awhile, essentiality of any one of the three centers comes, to the foreground. And one can start by saying in Do there is arisen in a person, intellectually, a certain concept connected with growth, as evolving; or ultimately, as an aim to become free from the bondage of that part of the body. Totally, it is still unconscious and remains that way.

In Re there is born a certain wish for the results of an evolution. And in that Mi there is a very definite desire, which exists in this Mi, wanting to find out actually how to accomplish that particular aim. If the aim is clearly defined in Do, and is then in Re, answering to a desire to become, in Mi it happens to be more clarity of that what is the necessity of further growing up. And this Mi is helped by another factor also beginning at the same height as Mi and which corresponds to the Do as Mi and which corresponds to the Do of an Intellectual Body.

And so there are these triads constantly functioning together. The Sol La Si of the first one with the Do Re Mi of the second. Then at the point Mi and going over into Fa, joining, of that what is a Do Re Mi of an Intellectual Body which we call Soul - and again parallel to the Sol La Si of the upper triad of the Kesdjanian. Now about this Mi, and the Do, and Si-Do of the One, Two, and Three Man; there is this particular area of Consciousness and Conscience. And that is, there is born along that line a wish to reach that in evolution. What takes place with the Do Re Mi as we now know the beginnings of a Kesdjanian Body, and which is represented more by a feeling than anything else, is the constancy of a wish for further understanding and bringing one to a point where something can be done about that understanding in the sense of further continuation of evolution. So this gestation which takes place in that Do Re Mi means there's a constant exchanging between Do and Re and Mi and returning to Re, returning to Do, Do Re Mi, Mi Re Do, etc, etc, constantly in flux.

And only at the time when it reaches Mi, there is a chance that this Mi can go over into an "I", that is only when a man will know what to do about this particular period of his existence. It stays with him when he remains unconscious. It can be fed by the questioning attitude of a man wishing to find out. It also can be killed by not giving it food at all and concentrating all one's ambitions on Man Number One, Two, or Three, regardless of whatever is predominate in anyone of the three centers. And the most fundamental part for a man who wants to become interested in evolving and in that sense now wishing to shed the bondage of his unconsciousness and going over into a state of freedom as indicated by an Objectivity or a spiritual word, is really dependent on what takes place as activity within the Do Re Mi of that Kesdjanian Body. That is quite fundamental, because if a person dies in that he loses further interest and he dies as an ordinary man. Sometimes we say he dies like an animal because it is the function of a man as Man Number One, Two and Three combined. That is, sometimes that does happen. That at times this One, Two, and Three Man receives impressions of a very definite character. That is, sometimes he is united in himself as totally wishing for his personality what he would like to become in ordinary life.

And sometimes he is struck by certain conditions of the outside world which affect him. And then when that takes place, those impressions are relegated to the Do Re Mi we started to talk about as a Man Number Four, which is a man in his essentiality. And where then, the three centers also represented by Do, or Re, or Mi, finally come to a conclusion that something must be done with themselves about their own situation and the realization particularly at Mi of the bondage of not being able to overbridge the condition of Fa. When one says one wishes this Mi actually to become an "I" one has in mind that what might take place if the road can be found; and if that road which is then given is actually pursued in the direction of evolving.

Now you see, that is a fundamental place, because if I remain at Mi; if I return again to that little Do and the Re in between; and it keeps on turning around like a little triangle, the chances, that the Mi comes up, of course, is only 33% and it is that kind of constancy that one should have regarding the possibility of freedom that such questions and thoughts and feelings remain more and more on the surface of oneself coming out of the essentiality and gradually becoming known to a person by his attitude towards his own Life. And it is in that sense, when this Mi now becomes more constant, there is constantly the pressure from the Do and the Re to keep a person at the place of Mi. And that intensifies his particular wish for wanting to grow up.

We are now talking about serious man, about people who have suffered perhaps, or people who have an over abundance of energy, or people who wish to understand their Life in all forms of expressions. And although sometimes it's easier to see that when a man is simple, he is still at Mi in this particular process and is still unconscious. To go from this Mi to the Sol of that particular tonal scale means he has to overbridge a difficulty. We say he has to take a step up. You might say he took a step up when he was in the Do Re Mi of his original personality and then made entry into the Sol La Si which at that time started to become (inert). And the bridge which then was crossed, was the bridge of air.

This time a man has to overbridge the bridge of impressions. It means the step up can only be made by the introduction of something that is different from the Do Re Mi. And no - no - not at all, all questionings, all suffering unconsciously,

all the different things that affect one, and all the wishes one has will not help until one actually knows what is the requirement for that kind of a step. Sometimes this is told, and then it looks like a solution for the answer to the riddle of evolving. Sometimes it is felt in combinations of different experiences of a man as a result of suffering. Sometimes it becomes known to him by the the important points of his life by which he becomes - which he becomes mature. So that through his Life, in this particular state of Do Re Mi in which he is interested in Life itself, certain things are disclosed to him. First, the existence of an inner Life; second, the possibility of being that to more development; and thirdly, an insight of the final solution to the understanding of the meaning of his Life on Earth.

I say these things can come to a man in different ways probably. And a person in this Do Re Mi stage has to become sensitive to wishing to hear what then at times is told. That is why we have to talk about that so many times. Because when you wish to hear it, you have to be at Mi of that triad, not at Do and not at Re. They belong simply to the conditions of a man: simplicity, not becoming interested too much in ordinary life, not having too much selfishness, or self-love, or vanity. But the real questioning takes place at the moment when Mi is reached. Then seeing what a man is and wishing to become free from what is binding him, something has to be within him as strong desire actually to get away from it and willingness to let go what has been there and to take, as it were, a jump into infinity.

It's very important place for a person, because then he becomes sensitive and is willing to listen. He is not interested any further in description of his life, because that's all equal for everybody . Of course it's different, and the differences are in the differences of different people. And that makes of course a difference for different people. At the same time, at Mi one is not considering that any longer. Everything of that kind has become equal, because all that one wishes is to get on with one's Life, and at that point Mi, it seems to stop. The introduction of this kind of a force which helps a person to go from Mi, in this case, to Sol comes sometimes from the outside as a certain help and hearing it. Sometimes it comes from inside as a voice of one's Conscience. Sometimes it comes because Mother Nature is also benevolent at certain times and sometimes helps to create conditions in which that kind of a truth becomes known.

The reason I emphasize this is unless in Work it is understood that there has to be this introduction of something new, which we call Objectivity, no amount of suffering in an unconscious state will help you. Unless of course, you live long enough. Or you remain, at least, interested in the solutions of such questions. But with our lifetime, and the way it is, and the way we shield ourselves from the variety of experiences which might shock us into truth, we remain, as it were captive. We are still in the bondage of Mother Nature, and there is no reason for Mother Nature, at certain times when we are functioning perfectly correctly in an unconscious state, to help to wake us up. The difference, of course, between this state of Mi, in which I am in a dream wishing to wake up, and comparing it with Sol is a state in which I am actually awake; although I may not be awake for very long. And I simply say something in me is now aware, which is, of course, this Mi, which, you might say, has taken this - the jump across the difficulties of my life. I must consider such difficulties from the standpoint of wishing them as difficulties to help me. As long as I look at them as something that I have to overcome and I resent them, I will not reach that state of Sol. It is only when I am willing to take that what I have to experience, and take it without any further resentment, that my attitude of Mi becomes subject to the possibility of changing into an "I".

I change into the "I" at Sol. That is, that "I" that I then experience is intellectually tinted. At the same time at Mi the desire which makes me wish to go across that particular Fa difficulty is the presence of the voice of God. And so in the combination of these two, when finally my decision is made, that I wish to Work, then I start with the wish in memory of that what I've heard in my Conscience. Whichever way now that Conscience has been developed, it is sufficient to be sensitive to such impressions which have come to me via my feeling center, and at times even in flashes of a moment having reached an emotional quality of a certain oneness with God or at least a possibility of the elimination of a non-wish for the existence of myself. That it reaches Sol on the other side, as it were, of that kind of a bridge - is only that this Sol gives me a chance to become lighter and lighter about that what has actually taken place. I say it is lighter and lighter in two ways. It is a light that is given to me. It is also the ability to be able to have at least for one moment a couple of wings which make me fly across from Mi to Sol.

At that time, I am in a new triad and in a new surrounding and in a new potentiality and in new laws which then exist. But that what causes me to go from Mi to Sol is only one thing: the necessity of the introduction of that what will give me ultimately freedom.

Now that I only reach by means of Impartiality. I think you must understand that. Impartiality is the word which is the crux of the matter. It is quite definitely something that belongs to this Kesdjanian Body, because it is based on the non-wish of myself, as it were of the elimination or the killing of that what I consider of myself to be in the way that I now - using it in ordinary terminology - like or dislike about myself. And the elimination completely of that particular attribute of my ordinary unconsciousness will give me a concept of Impartiality. We use another word for it in saying complete acceptance.

Well, I think acceptance really includes a little bit more than impartiality. Although it starts with impartiality and there is no question about impartiality as a necessity to go across that bridge. If we forget that; if we don't see ourselves impartially, there is no introduction of anything new.

And that what takes place by remaining simple, or austere even, or the consideration of what I am in ordinary life, and the description, all kinds of ways about myself and what I have experienced, and all the different things that are now for me partly suffering, partly this, partly that; all of that remains the triangle Do Re Mi, Mi Re Do, Do Re Mi, Mi Re Do. It doesn't get anywhere. It stays below the line.

Only the question of Impartiality will help me to become free from such bondage. That I think you have to understand. I've said sometimes, "Don't hesitate to use the word "I". It is more important sometimes than the word Impartiality, because Impartiality we know a little bit about. About the "I" we don't know anything at all. And that has to be introduced. We will call it sometimes - if you want to describe it - 'Objective faculty'.

But that what is necessary to be given, from above, is that understanding of the necessity of how to reach the next step. The next step has to be reached by

going up away from the step where one is; a different kind of a level; the introduction of such concepts which belong to Consciousness and Conscience and which are not in the vocabulary of an ordinary unconscious man.

And therefore whenever you happen to talk; or whenever you are a moderator, any kind of question from anyone asking all the time has to be related I would say almost immediately to this question: "Do you see yourself Impartially?" Not about the surrounding, not an awareness, which we usually use as a word of being a little bit more awake in the ordinary sense. An actual Awareness of Impartiality regarding oneself. That is the self-knowledge we wish to have. And many times it is still forgotten, and there is not enough emphasis placed on it. And again I say, there is no use discussing Do Re Mi, Mi Re Do, even if it sounds sometimes a little bit like Work. It isn't. Work only enters by Impartiality, as followed by Simultaneity as a concept which can be understood; a little later, and a totality is indicated by the word acceptance; total acceptance of that what one is without any description, without any liking, without any classification. Even at times without one's name.

These are critical points for Work. And I will try to continue to tell you about them every time I talk about Work. And I will try to encourage anyone who is moderator to talk the same way. Not to talk about ordinary - I call it, "foo foo and bon ton". It's O.K., but it doesn't buy you any bread in heaven.

We are interested in something that gives us the freedom from the bondage of this Earth, an understanding of that bondage as a result of the existence of Mother Nature. The result of us being born on Earth and Earth having that kind of a law of gravity - physically as well as psychologically, and that the constant fight has to be against an enemy which first must become known. That is, the acceptance of oneself will give one an insight in that what is binding one. At the same time the wish to accept such bondage for what ever it is.

Now you can illustrate that in many other ways by saying from the stand point of "I" of course there is no reason even for acceptance, because everything that is, is. And theoretically, of course, it's true. But you're not at that point, you're not as yet looking at yourself from the standpoint of "I".

All that "I" does is to become aware of the existence of you in bondage. Because that is the translation for us when we remain unconscious, and we start to think and feel about the possibility of objectivity. All such words as objectivity, impartiality, simultaneity, acceptance, remain words. We have to fill them with experience. We have to find out how to get such experience that it actually can become a part - that is - belonging to us, a part with us, belonging to us as an actual adjunct. Becoming such a part that it starts to live with us, that gradually these objective faculties turn into actual experiences of all three centers; being affected in an essential way as this Do Re Mi is, because we talk about that. Not superficiality, that is Man Number 1, 2 and 3 and you may as well forget about him, because he will die.

We are interested in the continuation of Life, if that is a worthwhile question. And that brings it really down to the most fundamental: What is it really that interests you in Work? As long as it has something to do with improvement, you are still on the wrong road. Improvement means I do not accept myself. I wish myself to improve.

Now these are very difficult things to understand, because the motivation comes from my wish for wanting to improve. But I improve myself by the addition of a new kind of faculty, and the functioning then is not a continuation of my unconsciousness. The functioning then belongs to a Real Man who from the standpoint of "I" is harmonious and is able 'to do', and who has a full-grown Kesdjan Body and a full-grown Intellectual Body, as a Soul. That is, we are nov talking about an ultimate state of what a man ouught to be able to reach when he is living on earth and wishes to become free.

I don't want to dwell too much on what may seem a little intellectual. It is only for a clarity of that understanding of indicating that when you wish to talk-about Work, talk totally about Work. Mention the three requirements. An observation, which is a looking, a noticing, which requires of course an aliveness, which definitely requires a wish to want to look; and also that that what is looked at and then registers, is registered in such a way that it becomes useful for Consciousness and Conscience, not for the ordinary affairs of ordinary life.

So this kind of duality must be understood very clearly. When I talk about nice little discussions, and interesting this and that and this and that and this and that, it is still on the ground. It is still ordinary life. It is still periphery, unless you enter a little deeper and become involved in that. But exactly that involution prevents you from becoming free.

Many things as one thinks about it become paradoxical. You have to wade through that. You have to work yourself out of that kind of a chaos. Because you bring about the chaos first by destroying a little bit of your old beliefs. And then of course you don't know which way to turn. And you will go through many times, states of confusion. And the only solution is to continue to Work as if you are crossing a stream, and you don't see one shore or the other. You are in midstream, too far to see even where you left or where you came from or where you are going; and the only answer is ' Keep on swimming.' But then when you do wish to swim, you must know how to manage that boat in which you may be sitting and trying to row across. You must know about your body. How to swim efficiently enough that you don't lose time and energy. You must know once and for all that you have started out with the best of principles, not with the best of intentions, that logically one has to be serious, and logically there has to be a motivation, and logically there is all the reason in the world.to see what you are at the present time, and to wish to become different. But the difference is not in the changing of unconscious states. The difference is the introduction of that what (- - -) and give you the ability to go up on the next step. As long as you remain on the same kind of a level it doesn't help you at all. I say it many times as horizontality may have a length and a width but it has no particular height or intensity. And it is only by means of that kind of a vertical pole, that one could climb up the ladder to heaven. That is what a step means.

And when ever you talk about Work; whenever you think about Work; the first requirement is; where is this "I"? What is it that I'm talking about when I say ' I wish an "I" to be there,' or 'I wish to make a Work effort'? And when one is asked to explain, explain that as an effort, what is it that you do as an effort when you just look at yourself? What is it you do as an effort when you just become a little simple or a little bit more joyful or alive? That is no effort. An effort means work against a grain. An effort means that you wish to reach Consciousness and

you are in an unconsciousness state. And you have a hell of a time of getting from one place to the other because your unconsciousness keeps you at that place. Your sleep keeps you there, even if you dream. The difficulty is, to wake up, to become aware, at least in one little part of oneself.

I say this many times, 'the creation of "I" is an equivalent to the discovering of one's Magnetic Center.' And the whole idea of a desire which goes over into a sacred wish on the part of oneself, really means the combination of that whole Do Re Mi of Man Number Four, rolling it into one, into the total capacity of what that Inner Life might mean, standing on the edge of Mi and wishing to go across to Sol. That is the picture I sometimes have of man who wishes honestly to Work, when he says, 'I made an effort.'

M2558 - Three Body Diagram

It is really the beginning of a man wishing to climb the mountain we talked about the other day, setting out with tremendous amount of enthusiasm, and constantly having in mind the top he wants to reach. That is the road from Essential Essence, the beginnings of the awakening of one's inner life, the beginnings of the rays of the Sun shining on that what is the beginnings of a Conscience. That is why one says, after this wish has become convincing for oneself, it is as if the totality of wishes in the form of a Fa in the development of a Kesdjanian body now has become only one wish: to reach that what is the possibility at the end of a development of an emotional body, because with that a wish is concerned. Later on, the same process repeats itself for the wish for a Soul to develop. But we are now only concerned with this first possibility of going, like an "I" now, from an Essential Essence quality to that what is essence and reforming within the feeling processes of a man that what becomes an emotional quality which then realizes what its aim is, and is then spirited as a result of the proximity of the Sol of the new triad.

That is why the Sol is placed there: in order to become more convincing that throughout the difficulties of overbridging the Fa of the constant effects of little wishes still talking unconsciously, still talking with an "I" on the manifestations of the body, still very much connected with the physical body itself, opposing, many times, what this "I" really has in mind and what, even with the beginnings of a Conscience, cannot be accomplished; that out of this chaos of the Fa state of emotional, of feeling, feeling all kind of feelings put together, one very definite wish is formed for a man so that he says: From now on, I become devoted to my aim, and there is only now one way back. The same way an "I" has come, I now travel on that road which the "I" has made for me. That is, as I say, the beginnings from an essential essence, quality into the possibility of having a real wish for a development which now starts to dominate. Because this kind of a wish is affected by the benevolence of an "I", constantly everything remains completely objective. Try to understand that in these states, there is no further question about the subjectivity. The road back from this "I", by this "I", from the Essential Essence to the periphery is the constancy of an objectivity as a shining light which

reminds one constantly of that what is the ultimate aim: freedom in the silence of Si-Do.

And so you understand when we talk about these things, they cannot be understood by people who just learn a little bit about *All and Everything*. It cannot be understood because it is an entirely contradictory statement: I am bound by my wish; at the same time I'm not bound at all by the ultimate desire as a result of my wish. And that paradox has to be understood by people who are devoted and not by others, because they don't understand what is really meant - that freedom can exist in bondage; that freedom as a reality is there, even if the consequences of the organ Kundabuffer seem to have a value for one; that that what is light exists in darkness; that that what is positive becomes absolute and is not any longer dependent on the negativity; that that what is subjective falls by the wayside in the presence of objectivity, and that the sole reason for subjectivity existing is that what is given to a man to become aware of objective life. That he then can understand that eternity is eternity forever and ever; that the question of infinity is an understandable concept because finiteness has lost its form, that is, its hold on one. Death has lost its fangs, I think is the word used in the Bible. There is no fear any longer. A man then, I've said several times, walks on his impressions which are absolute because they are the truth.

The building of a Kesdjanian body is then on that what one knows to be as is, and remains in that kind of reality of a knowledge of that what one actually is without any possibility or any fear for further interpretation. When the state has been reached, you see, a man becomes a different kind of a man because he is not affected any longer by the ordinary rigamaroles of ordinary life. It is not that he neglects them. He knows that he has to go back to the periphery. He is not there yet He knows that his "I" has not fulfilled its function as yet until the Kesdjan body has become grown up to SI-DO, and unless that what is the Do Re Mi of his Soul has been firmly established after the Si-Do of the Kesdjan, after that what has been accumulated as information in the form of knowledge of an emotional kind which is spiritual - it is not a material form - when that has been accumulated and the Kesdjanian body has been in existence at the Si-Do, the Kesdjanian body also can die, because that what is the ultimate reality is for a man his Soul, which, when it has been started and has been set in motion, has reached the point of no return any longer when it has crossed over the Fa bridge of the Intellectual body.

But I don't want to talk too much about it because, to some extent, it is a repetition in exactly the same pattern as the development of a Kesdjanian body. It only is on a higher plane. It is in a different kind of terminology even, and we use different words. For instance, if one says, to develop a one definite wish in the Fa of a Kesdjan body, is comparable to that what is to be discovered in the Fa of an Intellectual body in the form of Conscious Labor and Intentional Suffering. It has the same quality. Out of this comes only one thought, of a presence of an awareness of insight of omniscience. Like for a Kesdjanian body, it becomes a question of - not - omnipresence. Like for the physical body, at the time it reaches Si-Do, it becomes a question of omnipotence. There are the three omni, now placed in the Si-Dos of each of the three bodies. That is why, in Infinity, the three Si-Dos of bodies existing form a line connecting those Si-Dos, that line pointing to the further possible development of a man when the three bodies have become one. They unite in the Si-Do, because at that particular place, everything that had taken place in the formation of an octave, is now a result of an octave becoming one and including the original Do of each octave and, therefore, the possibility exists for further fusing into a oneness. I only say this because the three-body diagram indicates that. That what is on the right of the Intellectual body is the realm of Cosmic Consciousness.

I don't want to talk about such things, because they don't belong here. We now belong to a certain realm of an understanding of the functions of an "I" when full-grown. It also means that it has to be preceded by constant efforts to remain Awake; that is, by the constant feeding of an "I" to make it more full-grown. How long it will take no one will know until he starts to grow up and then develops his "I" to its full awareness of itself. And at the point when this "I" can show the benevolence in wanting to take a person by the hand and leading him then through the labyrinth of unconsciousness, that the thread which then exists has already been prepared by an "I" entering into oneself and returning from Magnetic Center. You may say, on the one hand taking Magnetic Center, on the other a personality. He becomes a real guide for both. And the constancy is always adjusted by means of an "I" having information of that what is given from Magnetic Center, and seeing the need of a personality, the "I" becomes not only the guide, but the conversion machinery for all energy for the feeding of a man

becoming Conscious and Conscientious. You see, the process of making the potentialities actual always will take place under the guidance of an "I" and that what is Magnetic Center. Or to say it differently, it will only take place under the guidance of a Consciousness together with a Conscience. When those two are in harmony, the bodies - that is, Kesdjan and Soul - can start to grow. They can grow, as you remember, parallel - Sol La Si of Kesdjan and the Do Re Mi of the Soul are practically identical. They belong together; they interchange. There is a constant exchange of energies between the two, and the process of that development is simultaneity.